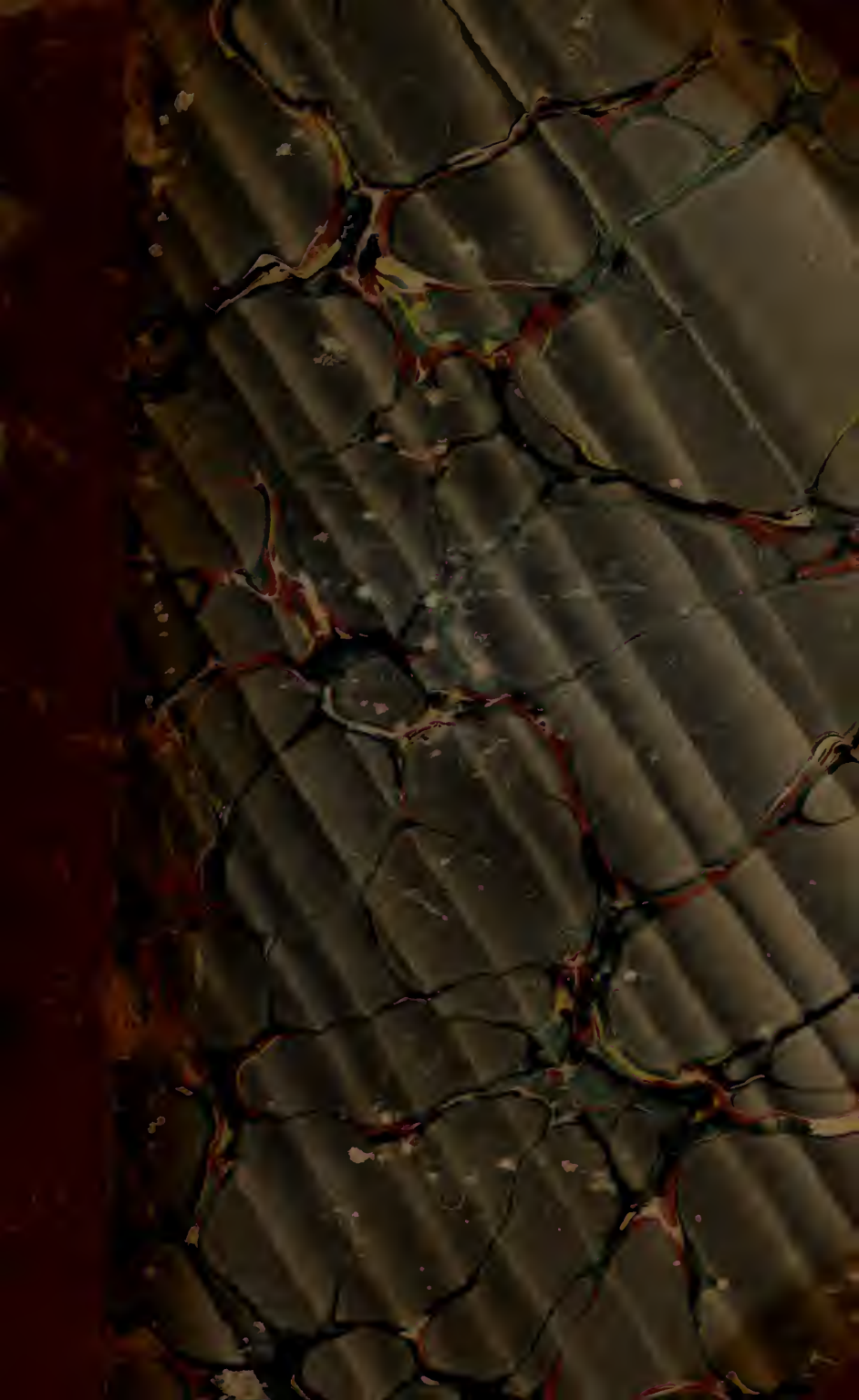

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THE

UNITED BRETHREN'S

# MISSIONARY INTELLIGENCER,

AND

## RELIGIOUS MISCELLANY:

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No 7. THIRD QUARTER, 1847. Vol. IX.

(FROM THE PERIODICAL ACCOUNTS.)

## I. MEMOIR

OF THE LIFE OF PHILIP HOWELL, FORMERLY A MISSIONARY IN JAMAICA, WHO DEPARTED THIS LIFE AT BRISTOL, AUGUST 13th, 1805.

*(Written by himself.)*

"I was born March the 14th, 1758, at Haverfordwest, in Pembrokeshire, and educated in the principles of the Brethren's Church. When very young, my parents frequently conversed with me in a tender manner, about the birth, sufferings, and death of our Saviour, which made a deep impression upon my mind. At eight years of age, I was placed with a tradesman in the town, formerly connected with the Brethren, whom I served as an errand-boy; and my master being pleased with my services, took the trouble to instruct me in writing. At this time, my parents, fearing I might be led astray by children who walked according to the course of this world, made me attend all the services of our Church, and would often represent to me the happiness that is to be enjoyed, in cleaving closely to our Saviour, who is in a peculiar manner the Friend of children. I once observed my master burst into tears at the singing of that verse:—

"'Tis sure that awful time will come,
When Christ the Lord of glory,
Shall from His throne give men their doom,
And change things transitory."

"This led me to self-examination, and impressed my mind with

a constant fear of death: I made many a resolution to amend my life; but, alas! all proved in vain. After I had served a year, my father, wishing me to gain my livelihood by some handicraft business, began to instruct me in his own calling, which was that of a mason. At the age of fourteen, I engaged myself to a mason who lived five miles from the town, and being no longer under the eye of my parents, I joined my companions in all their sinful ways, till, by degrees, I became hardened in vice: on Sundays, indeed, I attended the meetings, but rather out of obedience to my parents, than from any desire of edification. During my stay, which was nearly two years, I met with two providential deliverances from imminent danger: the first was, when a large stone fell from a scaffolding on my head; the second, when with some of my companions, I rashly engaged in a trial of skill in swimming in the sea, though none of us was very expert at that exercise; being desirous of holding out as long as any of them. I found myself so far from the land and my companions, that I could not possibly return. In a little while, becoming quite exhausted, I sank; on arising again, I called for help, but my companions, thinking it a trick, did not choose to come to my assistance, so that I sank a second time, and became senseless. When conciousness returned, I found myself placed on the edge of the shore, and in a little time I perfectly recovered. Shortly after this, I returned to the town, where I worked with my father.

"At twelve years of age, I had been already admitted as a member of the Brethren's Society, but having a love for the world, I set but little value on this privilege. In my eighteenth year I removed to Bristol, thinking I might there have a better opportunity of learning my business. I went by sea in company of a friend who was going thither also, and on my arrival, was received with great kindness by the Brethren, and provided with an acquaintance, a tiler and plasterer, who advised me to learn his trade, and presently succeeded in getting me a master. I now constantly attended the Moravian Chapel, but was soon sent by my master into Wales, to finish some work he had undertaken there. My companion, who was an idle dissipated character, suggested to me the necessity of being more free and social with the journeymen, if I wished to acquire a good knowledge of my business. This I considered good advice, and laying aside all thoughts of the Brethren, engaged in the fullest measure in the vain pursuits of the world. Having finished my work here, I returned to Bristol, and giving up my attendance at chapel, was ere long drawn into the whirlpool of idleness and sin.

"Some little time after, I entered into the ship-painting business, but failing to obtain a maintenance, I was reduced to a most deplorable condition: I had forfeited the esteem of my friends, and it was in vain to look for support to my parents, who were under the pressure of poverty themselves; I therefore formed the

bold resolution of going to sea in a letter of marque, or armed merchant-ship, which sailed from Bristol in January, 1778, and reached Dominica the following March. I returned to England in another vessel; but, we had no sooner arrived in the Downs, than the whole crew were impressed into the king's service. I was first sent on board the admiral's ship, lying off Dover, and was afterwards employed to conduct a Dutch ship into Plymouth; whence I proceeded in a merchant-vessel to Milford. At Haverfordwest I had the happiness of once more seeing my dear parents. After remaining with them two or three days I took my leave, and returned to the ship, intending, if she touched at Plymouth, to return to the king's ship; but the wind proving fair, the captain made the best of his way to Lynn, in Norfolk, the place of her destination. As he approached the coast, he mistook a light, and the ship struck on a sand-bank with such violence, that we feared she would have gone to pieces; at daylight, we made signals of distress, but it blew so hard, that no boat would venture to come to our relief, so that we expected every moment to perish. Alas! how unprepared was my soul for so awful an event! At length, by the Lord's help, we were delivered from our perilous situation, for, after toiling at the pumps day and night, we reached the harbour in safety. I now went on board a frigate, in order to return to Plymouth to my own ship, but we were attacked by two privateers, who engaged us about an hour, and then sheered off, taking however one of the vessels we had in convoy. On the 5th July, 1780, we fell in with a French frigate, and had a very severe engagement, which lasted six hours, and many of our men were killed or wounded. Here again the Lord, in great mercy, watched over my life in a wonderful manner. Soon after, I was seized with pain in my limbs, and sent on shore with the sick and wounded, where I remained several weeks, and thence went to Guy's Hospital. When restored to health, I entered on board a privateer, fitted out against the Dutch, (against whom war had just been declared), and we sailed to Aberdeen to get our complement of men. The weather was very rough on quitting our port, and we were compelled, by the violence of the gale, to run into Bergen in Norway. Here I left the vessel, and procuring a passport from the British consul, returned to England in a fishing-vessel bound to Sheerness, arriving in London in May, 1781. It was not my wish to serve any longer on board a man-of-war, but to join some vessel destined for a long voyage, hoping peace might take place before our return. I therefore got a berth on board a privateer bound for Africa and the West Indies.

"On our voyage, I met with a singular preservation: for, on striking our yards and top-mast in a gale of wind, (the men not being so active as they ought to have been), I, being boatswain, went up to assist them; endeavouring to get the yard down, I was thrown by a surge from the mast-head, but clinging to the

yard, I was jerked back again into the top by the motion of the ship, though not without receiving some severe bruises.

"On our arrival on the coast, I was seized with an epidemic disorder, which caused a great mortality both among the whites and blacks; from this, however, I had the happiness soon to recover. After taking our complement of slaves on board, we sailed for the West Indies, and arrived in Barbadoes on the 23rd of December. Here I was again impressed, and the ship in which I served being joined by Admiral Rodney, with twelve sail of the line, we attacked the French fleet off Martinique, and had a very severe action. Now I expected to meet with my due punishment for my unfaithfulness to our Saviour. I prayed earnestly that he would spare my life, death being to me, in the strictest sense, the king of terrors, whom I was afraid to meet in my present state. In the evening the French hauled off, but on the 12th of April, 1782, we brought them again to action, and gained a complete victory. I was sent back to England on board the Ardent, one of our prizes, but the ship springing a leak, we were obliged to put into Port Royal. When the vessel was repaired, we were appointed to convoy home some merchant-vessels, but, passing through the Gulf of Florida, we sprung a leak, and were obliged to transfer our convoy to another man-of-war, and put into Antigua; here, in the month of December, we had the agreeable news of peace being concluded between the contending powers. Our shattered ship being refitted, we set sail, and arrived at Plymouth in July, 1783.

"I now returned home, to the great joy of my parents, who had long given up the prospect of seeing me again in this world. In a little time, I renewed my acquaintance with Mary Morgan, daughter of one of the Brethren. She had formerly belonged to the Society, but, like myself, had left it, from a desire of enjoying more liberty than could be afforded her by the rules of the Brethren's Congregation. On the 22nd of December, 1783, we were united together in marriage at the parish church of St. Thomas, in Haverfordwest. I thought it my duty as a husband to lead a godly life, and soon got acquainted again with the Brethren there. I was advised by my father, if it were still my intention to lead a sea-faring life, to offer my services to go in the Brethren's ship to Labrador. I consented, and set out for London by way of Bristol; being a seaman, I expected to have my passage to Bristol free, but as several looked for the same advantage, the captain refused to take any of us without payment. This gave me great concern, and I should have been obliged to go back again, had it not been for a providential occurrence. For, as I was walking by the sea-side with a companion, and telling him my case, I happened to cast my eyes on the ground, and saw a half-crown piece, the very sum I had to pay for my passage; I picked it up with a sense of gratitude to the Lord, for helping me

in this difficulty, and my faith was so strengthened by the circumstance, that I felt confident I was going in his service. On my arrival in London, I was received with great kindness by the captain; sailing with him from London the 20th of May, we arrived at Hopedale in the following month: thence we proceeded to Nain and afterwards to Okkak, and, after spending some time at each of these settlements, returned to England.

"I had the pleasure to find my wife alive and well, and a little son, born during my absence. As it was my intention to continue in the same ship, a proposal was made to me and my wife to live in a small house on the chapel-estate, to which we at first agreed; but being inclined to enjoy a little of the world, we gave up this offer, and not having for some time any intelligence of the ship, I applied myself again to the masonry business. My course of life was now irregular, and such as gave great offence; I was therefore ordered to quit the premises, which gave me a great aversion to the Brethren.

"About this time my mother-in-law departed this life, and we took up our abode at my wife's father's. We now placed our whole dependance on the world, but nothing which we undertook prospered, so that we led a very unhappy life. My family being increased by the birth of another child, and my work at the same time failing, we were reduced to the greatest poverty and distress. In hope of improving my fortune, I set out for Bristol, leaving my wife and children behind me, intending to contribute to their support by sending them part of my wages. But in this scheme I was disappointed; for after working for my master nearly a month, and leaving my earnings in his hands, he found himself unable to pay me. To heighten my distress, I received a letter from my wife, informing me that she and her children were almost destitute of bread, upon which I desired her to come to Bristol without delay. My poverty was indeed great; yet, being in constant work, I was enabled to furnish them with necessaries.

"On Easter-morning I went to the Brethren's chapel. The minister began the service by singing, 'The Lord is risen, indeed,' which moved me so sensibly, that I burst into tears, and my heart acknowledged 'the Lord is here.' From this time, I attended public worship at various places, though seldom at the Brethren's chapel. I had, indeed, contracted a strong dislike to them, and I resolved that I would never return to the Brethren's Church, but seek for happiness among some other religious denomination. I therefore attended my parish-church, where two gospel ministers constantly preached. I heard them with great attention, and formed many good resolutions, but all these came to nothing; for the more I strove against my sins, the more I found they prevailed, which made me wish I had never been born. Soon after my mother's death, which happened this year, my father came to re-

side in Bristol. I attended with him the meetings of the Brethren, and the preaching of the Gospel began now to affect my heart. I was clearly convinced, by what I heard, that some change must take place within me, or I should be eternally lost. This operated on my mind so powerfully, that I was almost afraid to go to sleep at night, lest my soul should be required of me before the morning. In this distressed state of mind I continued some time, nor did I choose to make any one acquainted with it. My father having obtained leave for me to be present at the meeting on Christmas-eve, this service was peculiarly blest to me ; I obtained a clear conviction that our Saviour truly dwelt among this people, and I wished I could once more gain their acquaintance ; but I thought it in vain to indulge such a design, as I felt myself so vile a creature. My past life was also well known to them, and I thought I had entirely forfeited their esteem. I could not, however, rest satisfied, and this verse became the constant language of my heart :—

"'How do I wish, with longing deep,
Once to be found among those sheep,
Who love the Lamb, their Saviour !'

"My uneasiness still increasing, I wrote a letter to Brother Sulger, the minister, to inform him of the true state of my heart, but no notice being taken of it, I was confirmed in the opinion, that the Brethren would have nothing more to do with me. Hereupon I renewed my former resolution, to seek for happiness among some other people of God, and therefore attended various places of worship. Whenever I heard a minister speak of the love of Jesus to poor sinners, my heart was filled with delight; but yet, like Noah's dove, I could find no place of rest. The variety of sects much perplexed me; and frequently, when at my work, did I pray to our Saviour, that He would direct me what path to pursue, for my present unsettled state of mind occasioned me the most painful anxiety. Taking up a Bible, I opened it one day in Ezekiel, ch. xvi. v. 60 to the end—'Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.—And thou shalt know that I am the Lord, that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God.' These words proved a great comfort to me, nor could I refrain from shedding tears of joy to think that our Saviour might yet have thoughts of peace over me, who had so long rebelled against Him, I recollected the covenant I had made with our Saviour when a child, and once in a particular manner, when I gave my hand to one of the Brethren, and promised that I would become our Saviour's property. I was now

satisfied, that our Saviour designed me to join the Brethren's Church; I therefore became a constant attendant at the chapel, where I felt encouraging drawings of grace. One day, hearing Brother Sulger setting forth the Saviour's love to poor sinners in a very lively manner, it seemed as if the whole discourse were intended for me, and, thanks be to God, it was applied with such power to my heart, as caused it to melt like wax, and tears of joy flowed down my cheeks; I could have stood up before the congregation, and confessed that I was just that miserable character he had been describing. I was quite overpowered in that happy hour of grace, but after this a sense of my unworthiness and of my past sins so perplexed me, that I could not venture to declare my mind to any one. On Easter-Monday, 1789, I resolved to go and ask the ministers's leave to be present at the festival meetings; but when I got to the door, my heart failed me; after waiting a little, I thought to return home, but the noise of the dog barking brought out the minister. With faultering speech I made my request, which, to my surprise and pleasure, he granted without hesitation, proposing to me to call on and converse with him at another time. This I gladly promised, and was thankful for such an opening. The meeting proved a season of great refreshment to my heart; I could not rest till I had laid open my whole concerns before this Brother, whose conversation with me was highly expressive of the compassion of Christ towards such a lost sheep as I was. But immediately afterwards the enemy of my soul placed mountains of difficulties in my way. However, in this trial I turned simply to our Saviour, and besought Him to receive my soul and body under His gracious protection, and rather to take me out of the world, than suffer me to live any longer according to the desires of my depraved heart.

"In a short time after I was restored to the privileges of the Society, to my unspeakable joy. I met with a heavy trial, in parting with two of my dear children, who were taken by our Saviour into his eternal rest; but He poured into my soul such a measure of divine consolation, that I could have parted with every thing for His sake.

"On the 26th of January, 1790, I was received into the congregation, on which day my wife was also acknowledged a member of the Society. It was to me a subject of thankfulness to our Saviour, that we were both drawn by the same cords of love, and brought into the same union of spirit.

"On September 23rd, 1790, I had the happiness to partake, for the first time, of the holy communion, which was a season of great blessing and delight to my poor soul. Oh, how ought I to thank and adore my Saviour in the dust, when I survey His boundless love and mercy to a miserable sinner!

"I now felt a desire to offer my services as a Missionary to the Heathen; for, whenever I heard the accounts read of our Lord's

wonderful dealings with them, my heart burned with the desire of becoming a messenger of the glad tidings of salvation, particularly to the poor negroes. And it was very remarkable, that when I purchased a text-book in the beginning of 1793, I found the following words for my birth-day:—'The Lord said to Abraham, get thee out of thy country and from thy kindred, and from thy father's house; so Abraham departed, as the Lord had spoken unto him. Gen. xii. 14. At the reading of this text, the tears flowed down my cheeks, and the language of my heart was, 'Dear Saviour wilt Thou condescend to accept of me? If Thou wilt have me leave my country and my kindred and my father's house, Thy will be done.'

"From this time, the desire to serve our Saviour continually increased, and my heart sometimes glowed with such a fervent desire, that I prayed our Saviour either to remove it from me altogether, or open a clear way for me to follow the impression.

"January 15th. 1794, it pleased the Lord to take home to Himself in a sudden manner my dear wife, which was a heavy loss to me, as I was left with two sons, the eldest about twelve, and the youngest two years old. As soon as my grief had in some measure subsided, I began to think again of serving our Saviour as a Missionary, but there was some difficulty in it, as I felt a strong attachment to my youngest child, and thought I should not be able to part with him; however, on July 18th, the Lord chose to take home this dear little object of my affection into His eternal rest.

"July 5th, 1795, I entered into the married state with the single Sister, Mary Maynard, who appeared to be wholy devoted to the service of our Saviour. In the following spring, Br. Liebisch held a visitation in this congregation, when we jointly declared our desire to offer ourselves for the Missionary service, which he promised to mention to the elders of the Church. On October 5th in the same year, a proposal was made to us to assist in the Mission in Jamaica, to which we readily consented, and, after an unpleasant voyage, arrived at Carmel, April 21st. In July, we removed to the Bogue, to care for the negro congregation there.

"Now I had arrived at the summit of my wishes, which was to declare the love of our Saviour to the poor negroes. At first I was thought to be too zealous in the matter, but I soon learned that much more was to be feared from a cool Loadicean spirit, than from an excess of zeal. I laboured with much blessing to my own heart, and though I could not boast of gaining over thousands to the standard of the cross, yet I found that the Lord owned, in some degree, my feeble labours. I had many struggles with bodily sickness, but I found the Lord a present help in every time of trouble. Amid many defects and failings on my part, our Saviour let me feel that He loved me, the most unworthy of His servants, and permitted me to remain on this station till June, 1800,

when, on account of my wife's ill-health, I was advised by the physician, and my Brethren, to make a voyage to North America. I took their advice, and paid a visit to the congregation at Bethlehem, where we staid from September, 1800, till January, 1801. From thence we proceeded to New York, to procure a passage to Jamaica, but had to wait till the 25th of March following. During our stay at both these places, we enjoyed much love from the Brethren and Sisters, and after a troublesome and dangerous voyage, arrived in safety in Jamaica, April 22nd, 1801."

Here the narrative of Br. Howell concludes.

Our Lord was pleased to own the labours of our late Brother, among the negroes in Jamaica. The bad state of health experienced latterly by himself, and particularly by his wife, led them to signify to the Mission-Board their desire to return to Europe. It was left to them to act according to their best insight.—Accordingly they left Jamaica in the spring of 1805, having spent nine years in the service of the Mission there. The changes of climate and weather during the voyage were very trying to Br. Howell, who had been afflicted with the asthma since the August preceding. At different times, he lost blood at the rate of three quarts in the month. At this critical juncture, a doctor from a man-of-war attended him, by the recommendation of Mr. Marychurch, captain of the ship Nile, in which they had taken their passage from Jamaica to Bristol.

July 6th, they arrived at Kingroad, near Bristol, but, in consequence of the death of four seamen during the voyage, the ship was put under quarantine. However this was taken off in about a fortnight, and our late Brother with his wife arrived, on July 19th, at the house of the congregation-labourers at Bristol, who were much concerned to observe that he was evidently far gone in a consumption. He was just able, with the help of a stick, to walk slowly over the burial-ground and take a view of the graves of his late father, his first wife, and one of his children. A lodging with one of our Brethren was procured for him, and likewise proper medical advice. Though neither he nor his wife seemed aware of his approaching dissolution, yet he frequently declared to those who visited him, his resignation to our Saviour's blessed will as to the issue of his disorder.

August 13th, in the morning, while he was preparing to sit down to breakfast, he was seized with what appeared to be a fainting fit, from which, however, he never recoved, but departed unexpectedly and gently to be for ever at home with the Lord.

August 16th, his remains were interred in the same grave with those of his first wife and child. The funeral discourse was held from Ezek. xvi. v. 60, &c., a passage of Scripture, which in a

time of great distress of soul, had been applied with peculiar comfort to his conscience, as mentioned by himself in the narrative of his life.

## II. ABRIDGEMENT

OF A BRIEF SURVEY OF THE MISSIONS OF THE CHURCH OF THE BRETHREN AT THE CLOSE OF THE YEAR 1846.

[*Compiled by the Mission-Board.*]

On reviewing the progress of our Missionary work during the past year, our prevailing feeling is that of gratitude for the benefits and blessings with which the Lord has accompanied our weak endeavours. Compared with the former years, the number of removals by death among our Missionaries has been small, only four having come to our knowledge; though affective visitations of sickness have not been wanting, especially in our tropical stations.

Referring for particulars of the financial state of the Missions to our Circular letter of August 28th, we would only repeat here our cordial thanks to all the friends and societies, that have lent their willing aid to the work of subscription and donations of whatever kind. May the Lord who loveth a cheerful giver, requite them all with His blessing.

These contributions are valued by us, not only as a needful aid for the prosecution of our extensive work, but also as a proof of the more general interest which is felt in the extension of the Kingdom of God, and which we regard as one of the most auspicious signs of our times. It is certainly no small encouragement, both to those who have the superintendence of the work, and those who are more immediately engaged in it, to know that they are supported by the prayers of their Brethren, and that the spirit of the Christian churches is with them. We all serve one and the same Lord; the whole earth is the field to be cultivated for Him, and all His children ought to assist in the work. We, therefore, thankfully acknowledge the blessing which rests on a real Brotherly union, when those who labour in different portions of the great harvest-field, not only advance together in jealousy, but encourage and support each other by mutual sympathy and intercession.

It is truly a great work of the Lord which we see in our days. The rapidly advancing extension of His Kingdom, and the zeal displayed in His cause in Protestant Christendom, are evident proofs to us, that, notwithstanding all the opposition which is made to the Gospel, and the open apostacy of many from Christ, the Lord has not yet forsaken His Church: we hail in this the assurance of final victory, and the dawn of a brighter day. But the more momentous and sacred the cause, and the more intently and

prayerfully the eyes of Christ's believing people are directed towards the field of Missionary enterprise, the more earnest should we be to approve ourselves faithful and active labourers in the portion assigned to us; and while we are constrained to acknowledge our own weakness, and the imperfections of our work, earnestly to strive against them in the strength of the Lord. The basis on which we ground our work remains unchangeably the same; our Message to the heathen is still the preaching of Christ and Him crucified, as the only method which experience has sanctioned for turning them from darkness unto light, and from the power of Satan unto God, and impelling them to renounce the unfruitful works of darkness, and walk as children of the light. At the same time it is our business to watch the intimations which the Lord gives us by means of circumstances. We have often dwelt in former communications, on the important work which still remains for us, even in countries where, owing to the continued exertions of different societies, avowed heathens are no more to be found, viz. the education of youth: by which we mean, not instruction in branches of knowledge above the requirements of their situation, but instruction in Christian truth, neglecting which, what has been already gained would soon be lost again. Gladly as we would pass on to tribes that are yet buried in heathen darkness, we cannot forsake those already gathered, until, by the gradual training of of national assistants, we have enabled them to dispense with our services. The establishment of an Institution in Antigua for this object has already been announced as in contemplation, and we have received contributions towards it from various quarters, for which we return sincere thanks. No small encouragement is afforded by the excellent fruit borne by the similar Institutions at Genadendal, in South Africa. In the course of the year, several hopeful pupils have been stationed not only in the schools of the Hottentot congregations, but in out-posts too remote to be served by our Missionaries. They attended in such places to the regular school instruction, and to Divine worship, under the direction of the Missionaries, who visit them from time to time. In this manner provision has been made for the wants of the free negroes in the Cedar Mountains on the Elephant River, who, some time ago, sent in a pressing request for teachers. Three boys have also been received in the Institution from different Caffre tribes, in the hope that they may one day become useful amongst their countrymen.

Proposals are made to us from time to time, with reference to the establishment of new stations, which we shall not overlook.—At the Synod of the Brethren's Unity, which is to assemble in the year 1848, the consideration of our whole Missionary work, especially with regard to this subject, will form a prominent part of its deliberations; and as a preparation for it, the Unity's Elder's Conference have commissioned one of their members, Br. John

Gotlieb Herman, who previous to his departure was consecrated a bishop of the Brethren's Church, and Br. William Mallalieu, agent of the Missions in London, to undertake a visitation to the West Indies, as a main branch of our Mission territory, in order to gain a thorough knowledge of whatever may be useful in these deliberations. May the Lord accompany them with His blessing and with His powerful support.

To turn now to our individual Missions,—our South African congregation have claimed our especial sympathy, exposed as they have been, since the outbreak of the Caffre war, to the incursions of that savage race. This remark applies especially to Enon and Shiloh, both of which have been more than once in imminent danger of destruction by the invading hordes, but have been thus far marvellously preserved from serious injury. Grateful for the signal preservation already experienced, the Missionaries rely on the protecting care of God for the future, and earnestly commend themselves to our prayers. They observe with pain, that the tumult of war by which they are surrounded has wakened up the native wildness of their inhabitants, and had a detrimental influence on church and school. At best, the Gospel makes but slow progress among the Caffre races, their deep and engrained superstition and immorality placing serious obstacles in the way; and our Missionaries might well lose heart, were it not for the firmness and the faithfulness of the few who are really converted. Nor have our congregations in the western part of the colony been unaffected by the war, the most able-bodied of the male inhabitants having been drafted into the army, which they set out to join, after an affecting parting with their families, and being commended to the blessing of God.

The Leper-Hospital at *Hemel-en-Aarde* has been transplanted by Government to *Robben* Island, and Br. Lehman has been allowed to follow them thither at their own request. On his arrival there, on the 6th of January, it was affecting to witness the tears of joy with which he was welcomed by his charge. A church and dwelling-house for the Missionary have been built at the expense of Government.

From Surinam, we have received the painful intelligence of the departure of Br. Treu, president of the Mission-conference there. A short illess led to his happy consummation on the 23rd of March, after a faithful service of fifteen years in the Mission, during which he gained the universal confidence of his colleagues, and of those intrusted to his charge. He had taken particular pains with the negro-English language; he rendered great assistance to new Missionaries in its acquisition, and has tanslated several works into it for the use of the negro congregation, besides revising former translations. A new edition of the negro-English Testament and Psalms, prepared by him, has been printed this year at the joint expense of the Netherland and the British Foreign Bible Societies.

After his departure, Br. Tank undertook the presidency of the conference. The past year has been a trying one for the whole colony, owing to the continual drought, and the consequent scarcity of provisions and water for domestic use. There are still various impediments in the way of our Missionary labours, arising partly from the distance at which the plantations lie from each other, and the want of central preaching-places for them, and partly from the social state of the colony, and the influence of the slave system. It is our earnest prayer that the signal blessing which the Lord has hitherto laid upon this Mission, upon its temporal as well as spiritual concerns, may not be withheld in time to come. A wide field is still open in Surinam for the spread of the Gospel, both among the numerous negro slaves in the colony, who are still heathens, and among the heathen free negro and Indian tribes in the adjoining forest tracts; for our *Bambey* Mission includes but a small proportion of the free negroes. In order to be able to embrace the opportunities which present themselves for the extension of the work, as well as to fill up the vacancies occasioned by death, the conference in Surinam applied for a large reinforcement of their numbers; and ten Brethren and Sisters have, accordingly been called to that service. This company, the largest that has been sent out for many years, assembled at Zeist about the middle of October, and, according to the last accounts, were preparing to set out on their voyage from Nieuwendiep.

Nothing of note has occurred to the *Danish West Indian* Mission during the year. The commencement of the schools for negro children in *St. Thomas* and *St. Jan*, on the same plan with those already in operation in *St Croix*, was waiting for the return of his Excellency, Governor-General von Scholten, from Europe. Meanwhile, the Missionaries were very anxious to bring the Sunday-schools into train, in order, in some measure, to meet the wants of the negro children, who enjoy the benefits of the day-schools only till their eighth or ninth year. A school-house for this purpose has been erected at Friedensberg.

In the *British West Indies*, the congregations have gradually become very numerous. In the first beginnings of the Mission, when great obstacles were often interposed to the conversion of the negro slaves, and the profession of the Gospel was attended by reproach, the congregations were smaller, but they consisted of sincerer members, and could be better cared for by the Missionaries than at present, when religious instruction had become universal, and it is thought creditable by the negroes to belong to a Christian community. Yet this more general dissemination of the Gospel, as exemplified already in the Apostolic age as well as in later times, and without which Christendom would never have reached its present extension, no doubt belongs to the Divine plan: and it is the duty of the Missionary, to scatter the good seed wherever he has opportunity, even though a portion of it falls on

barren soil. We must not, however, neglect, as far as lies in our power, to combine with this public preaching a faithful care of individual souls; we then may leave the final separation of the tares from the wheat to the Lord of the harvest.

Regarding our *Cherokee* Mission in the *Arkansas*, the political differences subsisting between different parties in that nation, occasioned us some anxiety. We were, therefore, gratified the more to learn that a fresh awakening has taken place among the heathen inhabitants, in the neighbourhood of our congregations at Beattie's Prarie, or *Canaan*, and *New Spring-Place*, and that our Missionaries had been cheered by distinguished manifestations of Divine grace. "The work of the Lord," they write "is daily advancing in our neighbourhood, and the Lord hears our fervent prayer above our utmost expectation."

Encouraging accounts of the progress of the Gospel have also been received from the *Delaware* congregation at *Westfield* in the Mission-territory. We were at the same time grieved to hear that the extreme unhealthiness of this station, owing to yearly inundations, calls for a change of its locality. In the preceding year, Br. Mikseh departed in consequence of the epedemic fever engendered by this cause; Br. Bachman is likewise ailing on the same account; Br. Oehler, who was called this year to his assistance, is suffering under the same malady, and his wife was called home July 31st, at the age of only twenty-five years. Under these circumstances, our Missionaries were induced to repair a while to Bethlehem for the recovery of their health. It remains to be considered what steps can be taken for the maintenance of this Mission. From *New Fairfield* also, in Upper Canada, we received the distressing intelligence of the early departure of Sr. Regenass, who was only in her 27th year, and had just entered on the Missionary service. Thus, likewise, young Sr. Wolter was unexpectedly called home to the Lord in the beginning of this year, at Emmaus, in St. Jan, whither she had been called only half a year before.

In *Labrador*, the past winter was one of heavy trial, both as to spirituals and temporals. Transgressions of various kinds had occurred amongst the Esquimaux; and at Hopedale and Hebron several persons had left the congregation. The weather was very unfavourable for their fishery, and, at Nain especially, there was much distress in consequence. In *Greenland* the weather had been milder, and there was no scarcity of provisions. Our Missionaries in these northern stations are very thankful for the proofs of brotherly love which are sent by many friends for themselves and their charge, and which are of great service in this ungenial climate. It is not expected that our Mission can make much further progress on these thinly-peopled coasts, where few heathen yet remain. Several families have this year removed from the inhospitable shore of East Greenland to the neighbourhood of Fredericksthal, and gave good hope of their conversion. Less

disposition was shewn by the heathen of Northern Labrador, who occasionally visit Hebron for trade, to attend to the exhortations addressed to them. The instruction and religious training of both Esquimaux and Greenlanders, and the eradication of their heathen vices and superstitions, is rendered extremely difficult by their wandering mode of life. Though gifted national assistants are not wanting amongst them, yet they will never be able to do without the care of European Missionaries; for in many respects, they remain always children. With regard to them, as well as to congregations gathered from the heathen in general, the labourers have still reason to say:

"The seed we water with our tears,
Then long for the returning word,—
Happy, if all our pains and cares
Produce some fruit to please our Lord."

Yet, nothwithstanding all defects, undeniable proofs of the power of the Gospel, and of the silent operation of the grace of God, convince our Brethren that their labour is not in vain in the Lord, and tend to sustain their faith and courage.

The number of Brethren and Sisters engaged in our 61 stations, amounts at present to 282, eight more than at the close of the preceding year.

May the Lord continue to be with them, and grant them strength to preserve, and to endure the hardness inseparable from their calling, and give their testimony entrance into many hearts! We commend them and ourselves, with the whole work of God, which has been committed to us, to continued remembrance and prayers of all who love the appearing of our Lord Jesus Christ.

The Mission-Department in the Elders' Conference of the Unity.

Berthelsdorf, near Herrnhut,
Nov. 20th, 1846.

## III. LABRADOR.

### *Letter from Nain.*

"You will be distressed to read the particulars of the season of famine, through which our poor Esquimaux have been passing; at Nain they suffered most; at Okkak and Hebron less severely; at Hopedale they fared the best. Last autumn, few seals were caught anywhere, and on the land, foxes and game of every kind were almost equally scarce. In January and February, a portion of our congregation repaired to the Trout pools, where they were reduced almost to a state of starvation. A mother and three children actually perished of hunger on the way to join her country-

men. Those who remained at the settlement were assisted by us to the extent of our ability, and none suffered absolute want. The present of our kind friend at Oldham, was of the greatest service to us, in the discharge of this benevolent duty, and we beg once more to express our thanks for it: we wish, however, that we could add, that the kindness shewn to the poor people was in every instance requited with gratitude. The fact seems to be, that those who have much intercourse with the Southlanders, lose their sense of right and wrong. In the midst of the prevailing distress, it was a comfort to us to observe, how numerously the meetings of various kinds were attended. The schools were also diligently frequented by the children, and the examination at Easter proved, that they had made good progress in reading and writing. Several could repeat whole psalms, and many had committed to memory a good store of Scripture-texts and verses of hymns. Cyphering is taught with difficulty, and I fear that if the children could reckon ever so well, how many hundred dried fish were necessary for the winter support of each family, the parents would not profit by their knowledge, so far as to procure and treasure up the needful supply.

"The translation of the Minor Prophets is not fairly copied out for the printer, Brother Erdman being too much interrupted by attendance on a sick child, and his many other duties, to make the progress that could be wished.

"I would still take the liberty of mentioning, that, for the first time, I think, since I arrived in this country, now five-and-thirty years ago, we have failed to receive a supply of English newspapers. As we live, as it were, out of the world, any friend who would kindly afford us the means of becoming a little acquainted with what is going forward in it, would receive our best thanks.

"J. Lundberg."

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*From Hopedale.*

"The loss of our faithful Esquimaux Brother, Manasseh, has been deeply felt by us, as he was one of those who prove by their works, as well as by their words, that they love the Saviour, and desire to live to Him. It was only last winter, that he was appointed a chapel-servant, and national assistant; and he shewed himself intent upon discharging faithfully the duties of his office. We trust that his poor widow and five little children, now orphans, may be mercifully provided for, and not be allowed to suffer want. His place it will be difficult to supply. I will not forget to convey your calculations to the children of Amos. His younger son but one, is building, this year, a large boat. As he and his brothers belong to the most substantial of our Esquimaux, we feel that they have need of your special intercession at the Throne of

Grace. The fund for the relief of the destitute we cannot sufficiently recommend to the kind notice of our friends; it enables us to procure clothing for orphans, and some few additional comforts for the sick and infirm.

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"On the 19th August, last year, I took leave of my fellow-servants at Nain, the place where I had experienced much both of joy and sorrow during a period of ten years, and set out for this station, with my dear wife and child, in our Mission-boat, the Union. We arrived here in safety on the 23rd, after a somewhat difficult and hazardous passage, and met with a cordial welcome both from the Mission-family and the Esquimaux congregation, among whom I feel already quite at home. I am glad to say, that among the members of this flock, there are many faithful and sensible persons, whom I cannot but greatly esteem. Their manner of life is also such as to do them credit, and their spiritual experience excites feelings of thankfulness to the Lord. I have been particularly pleased with their diligence in the cod-fishery, of which I was often an eye-witness in the course of last autumn. They were thus enabled to lay up a good store of provision against the coming winter, which proved a season of unusual severity. It is, however, to be observed, that the situation of Hopedale is peculiarly favourable to this fishery, whereas the contrary is the case at Nain. In the spring of this year, the dearth of food was again very great; but, towards the end of April, the drift-ice, which had been immoveably locked into the winter-ice in our bay, ever since December, became suddenly detached, and left the channel open, by means of which seals could again be captured. "The Lord has heard our prayers, observed an Esquimaux to me, "for we have often, during the past winter, spoken words to each other, and promised that we would offer up our united petitions to Him for a supply of food for ourselves and our families." While the distress lasted, we were thankful to be able to relieve it, in some measure, by means of the gift of our kind friend in Lancashire. A poor widow, who shared his bounty, begged to be permitted to express her thanks for it, by a letter, to her benefactor, and the present of a tobaccopouch and a mat, which I herewith forward. As a widow's mite, the offering will, I dare say, be kindly accepted.

"C. G. Albrecht.

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*From Okkak.*

"It is a pity that, in Labrador, so much of our business requires to be transacted about one and the same time. Thus, during the winter months, there are so many meetings and eclesias-

tical duties to be attended to, along with a variety of other needful work, that it is difficult to get through all. During the summer, we often long for an opportunity of holding Divine service with our people, most of whom are absent from us. The labours of various kinds which are required of us in autumn, and must be finished before winter sets in, it is almost beyond our strength to perform; while in winter, many a stout Esquimaux would gladly earn something by doing work for us, which we no longer require. Just so it fares with our European correspondence. Within the space of a fortnight, we must answer the numerous letters we have received, while busied with occupations of various kinds, which done, we must wait the remaining fifty weeks of the year for the refreshment, which the letter of a relative or friend seldom fails to supply. And for all this, there is manifestly no remedy.

"I have heard, with much interest, of the efforts which many of Christ's servants in England, are making to promote true union of spirit among all who believe in Him, and to extend the benefits of this union to other lands. May our gracious Lord, the Head of His universal Church, accompany this effort with His blessing, and render it effectual to the more complete repulse and overthrow of the common enemy. The work of the Lord, in my dear and much-tried father-land—Livonia, I commend continually and fervently to Him, who can alone dispel the dark clouds which seem to hang over it. For the measure of sympathy and aid which it has received from British Christians, I beg to tender my mite of gratitude. My brother, at Lindheim, I am happy to say, enjoys the friendship and confidence of his parish minister, and has received the permission to open a school. My dear mother will now retire to Kleinwelke with her two daughters, after a service of 42 years in Livonia. Her face I shall scarcely see again in this world, as she is 68 years old.

"Aug. Freitag."

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"In March last we received intelligence from Hebron that Br. Glitsch was seriously ill, and wished for the medical aid of Br. Hertzberg. As Br. H. could not be permitted to travel alone, on account of his own delicate state of health, I was appointed to accompany him. On the third of April, we set out on a sledge drawn by twenty dogs, the driver of which undertook to convey us in one day to the end of our journey. He had provisions given him for his dogs, which, however, we afterwards learnt, their master had found it convenient to devour himself, leaving the poor animals without any food. We ourselves were provided with only one day's stock of eatables, and even this small quantity was nearly spoiled by the frost. We started at five o'clock in the morning, and by noon had performed half of our journey. We now

halted, lighted a fire, and warmed our coffee, which had already become a lump of brown ice. Thus far we had proceeded upon the ice, close to the shore, but we were now compelled by its extreme ruggedness to pursue our way over land, and that by a route altogether unknown: the worst dogs of our team were unspanned, and left to their fate; having eaten nothing for two days, they were quite unable to proceed. Our driver ran before us, to discover a track over the steep, often precipitious hills, and the many cavities on the earth's surface, leaving me to drive and to keep up with him as well as I could; the heavy whip, with its lash eighteen feet in length, was put into my hand; but, for some time, I struck myself instead of the dogs as often as I intended to use it. Practice, however, at length made perfect, and I became as dexterious as any Esquimaux. Poor Br. Hertzberg sat meanwhile upon the sledge, well clothed in fur, from head to foot, and still further defended from the cold by a leathern case. Yet the cold was so intense, (45 degrees of Fahrenheit below the freezing point), that his moans never ceased till we reached Hebron. I was, indeed, often very uneasy about him; and doubted whether he would reach that place alive. Our guide we soon lost sight of. I did my best to follow his track, driving over stock and stone.—For great part of the way I was obliged to run by the side of the sledge, and, where the track was narrow and precipitous, to keep it from falling down the declivity. Some of the precipices were, indeed, so frightful, that had not the Lord given His angels charge concerning us, we must have been subjected to some serious, if not fatal, accident. Thus we proceeded, over one steep eminence after the other, when, all at once, the sledge, the dogs, and myself were driven backwards along the slippery snow; nor did we reach the summit of the hill we were ascending, till this accident had happened to us three times. Eighteen such eminences we had to surmount with our emaciated dogs. Intense as was the cold, I was in a profuse perspiration, owing to the constant exertion I had to make. When the night overtook us, it became scarcely possible to discover the track of our forerunner, or to see the dangers which beset our way. We nevertheless proceeded, and, by nine o'clock, we overtook our guide. Hunger and thirst tormented us; we had still ten biscuits and two bottles of beer, but the beer being changed into ice, we were obliged to moisten our biscuits with snow; we then proceeded, our guide assuring us, that Hebron must be on the other side of the hill. So far was this from being the case, that we had ten more hills to cross, before we reached the neighbourhood of that settlement. Shortly after midnight, we came upon a sledge-track, and pursued our way with some degree of confidence. At length, after more adventures than I could easily describe, we were permitted to reach the end of our toilsome and hazardous journey, truly thankful for the help and preservation we had experienced. Having spent

three pleasant days with our Brethren and Sisters, at Hebron, we returned to Okkak, in another sledge, performing the journey with ease in twelve hours.

"J. A. Miertsching."

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"During the thirty-one years that I have spent in Labrador, I have been favoured to witness an evident improvement in many respects. At the period of my arrival, there was neither a chapel-servant, nor an assistant in any of our congregations; we have now, at this place, thirteen brethren and sisters, who serve the former office faithfully, besides several assistants, to all of whom we can give the testimoney, that they shine as lights among those around them. Of our assistants, Benjamin and Boaz, and likewise of some others, we can declare, that they engage cheerfully and zealously in their allotted work, and that the blessing of the Lord attends our intercourse with them, and their labours among their countrymen. Among the members of our congregation, there are many faithful souls, whose conduct is an honour to their profession, and who are intent upon enjoying all the privileges of the Lord's house.

"G. H. Knauss."

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"You ask, if it would not be possible for us to visit the people in the Ungava country, by means of an overland journey, such as some of the Esquimaux have recently performed to this place. I can do no other than answer in the negative; 1st, because no European would be able to endure the hardships and privations of such an expedition, which would last probably six weeks, the thermometer varying from 10 to 30 degrees under zero of Fahrenheit. In case of snow-storms overtaking the party, they might have to remain a fortnight at one place, where their dogs might perish for want of food. Secondly, because the object of the visit would scarcely be attained, as they might meet with few, if any, people on their arrival. The Esquimaux are a wandering tribe; in summer, they are engaged in the rein-deer hunt, often till the month of October. In November and December, they are usually occupying their winter habitations. In January, they not unfrequently set out to bring their wares to this place, on which occasions they travel with their wives and families, From this place they proceed to Nachvak or Saeglek, where they remain till the end of April, and where we occasionally visit them. They are said to put up mere snow-houses, for dwellings, in the Ungava district. Last year some of them told me that they should not visit us this winter, as they wished to spend it in their own

country, for the sake of catching foxes, but in two years we should see them again. While they remain with us, they have the message of salvation fully set before them, so that they cannot be said to be in ignorance of it. From the northward came again two boats, companies of heathen visitors, as our official letter will inform you; none of whom, however, were disposed to stay with us.

"JONA. MENTZEL."

## IV. SOUTH AFRICA.

*Extract of the Diary of Clarkson for the Year* 1845.

*March.*—On Easter-Sunday, we had the joy to baptize three adults into the death of our risen Saviour.

30*th. Quasimodogeniti Sunday.*—We commended the twenty-five persons who had been admitted to church-privileges in the course of the last twelve months, to the further blessing and preservation of the Lord our Saviour, that endowed with His strength, they might one day appear before His throne with palms of victory, and inherit the crown of everlasting life.

*April* 26*th.*—A Tambookie residing in the colony came to purchase sheep and goats from the Fingoos of the Zitzikamma. The next day being Sunday, he attended our preaching, and afterwards expressed a great desire to come and live here, as soon as his time of service should expire. He assured us, that he would tell his acquaintance of what he had heard, and if none of them were willing to accompany him, he would come alone with his family. He appears to be a man of considerable sense, and we were delighted to hear him inquire, what he must do to be saved.

*June* 23*rd and* 24*th*—On speaking with our people, we had many cheering proofs that the good seed of the Word was bearing fruit in their hearts. For the last two years, however, the influx of new people has been very small, so that on this occasion, for the first time, there was not a single candidate ready for baptism.

Shortly before this speaking, a young Fingoo applied for leave to live here, and began to build his hut on the plot assigned to him. He is the first unbaptized Fingoo who has removed to us since the commencement of this station. Indeed the place offers few outward advantages to attract new comers, many other parts of the Zitzikamma being more fertile; so there is reason to hope, that those who join us, do it from a concern for their soul's salvation.

*September* 8*th.*—Was the funeral of the communicant Brother Philip, who had died of dropsy on the preceding day. He was already old and gray when he obtained his freedom under the Emancipation Act. He made use of it to seek the welfare of his

soul, and removed hither about five years ago. It was evident, that he wished to become a child of God, and during the instruction imparted to him, preparatory to his confirmation, we were astonished at the striking answers which he gave to our questions. Throughout his last trying illness, he manifested great resignation to the will of the Lord, till called, as a weary pilgrim, to the rest of all earthly toil.

*October 7th.*—The Thermometer stood at the unusual height of 97° Fahr.

*November 23rd.*—After the Dutch preaching, three children were baptized into the death of Jesus, and, in the afternoon, three Fingoos were confirmed. One of the latter was a little old man, whose face shone with joy at the thought of being at length permitted to approach the table of the Lord.

*December.*—We were concerned to see in a paper sent us by a neighbour, that the Rev. Mr. Scholtz, a Missionary of the Berlin Society, who had recently arrived in Africa, and was travelling to the place of his destination, had been murdered by the Caffres.—He and his colleagues had retired to rest for the first time on the Caffre territory in their waggons, when aroused by a noise. Mr. Scholtz looked out to see what was the cause, and immediately received the fatal wound from an assagai. After killing a Hottentot, who also belonged to the Society, the murderers proceeded to the second waggon but desisted on finding that they were discovered. The wounded Missionary died in a few hours, and the corpse was conveyed by his afflicted brethren to the nearest military post. This outrage occasioned a great sensation in the colony; and, a few days after, the Lieut.-Governor convened a number of the Caffre Chiefs at Graham's Town, and declared that if the murderers were not speedily brought in, the whole captaincy in which the crime was committed should be given up to punishment to the other head-men. This threat will, no doubt, have its effect, as the Caffres make little ceremony of plundering each other.

In the latter part of this month, we gathered in our harvest from the land which we fenced in a year ago, and, though it will scarcely supply us with corn sufficient for the Mission-family and our labourers throughout the year, yet we feel truly thankful that this first experiment has been so productive, many of our neighbours having housed very little this year, and some having lost the whole by the rust.

Our congregation consisted, at the close of the year 1845, of 110 baptized adults, of whom 70 are communicants; 62 baptized children; 55 candidates for baptism; and 70 new people and unbaptized children; in all 296 persons.

C. F. Nauhaus.
Ch. Ad. Kuester.

*Extract of the Diary of Shiloh for* 1845.

*January* 15*th.*—Was the funeral of Zaccheus Roman, one of oldest members of the Hottentot congregation. He removed hither from Enon on the commencement of this station, in April, 1832. Under the tuition of God's holy Spirit, he had learned to know himself as a poor sinner, and his faith was grounded on his Saviour's merits. Being a son of peace, he had peace with all men, and was universally beloved. His humble estimation by himself appeared in all our intercourse with him. During his last illness, we often visited him, and constantly found him patient and resigned to the Lord's will.

In the course of this week, we held the quarterly speaking with the classes of new people, candidates for baptism, baptized, and communicants; the last-mentioned class were reported by those who had conversed with them, to be in a pleasing course. On the other hand, Brother and Sister Bonatz, who had spoken with the remaining clases, found much cause for lamentation, especially with regard to the greater part of the Tambookies, who still live in heathen darkness, totally unconcerned for their salvation. May the Lord hasten the day of their visitation, when they shall awake from the sleep of sin and inquire, "What must we do to be saved?"

*February* 13.—Was the confirmation of two Fingoos, Philip Givasella and Helen Sutwana. The presence of the Lord was sensibly felt during this solemn transaction, and the tears which rolled down their swarthy cheeks betrayed the deep emotion of their hearts.

*March* 16*th.*—We had a melancholy proof of the prevalence of superstition among the Tambookies: a young man of this race, who had lost both his parents, had entered as cowherd into the service of a Hottentot, and no longer attending either church or school, forgot the instructions which he had received, and sunk into the abominations and deceits of heathenism. He did not, however, wish to leave the place, and when his heathen friends called to take him away, he said that he had been enchanted by a serpent which constantly followed him, and which had been given him by one of our people, with the assurance that it would make him rich and prosperous. Rediculous as such a story appears, it is a serious matter to the accused party, and not unfrequently costs him his life, or at least the loss of all that he posseses. So, in the present instance, the youth's friends demanded satisfaction, and loudly threatened the man in question with death, so that we were obliged to call in the aid of Mr. Finn the magistrate.

He came on the following day, and the cause was tried in our presence. The young Tambookie supported his statement by the most artful lies. When he had done, Mr. Finn called upon him to produce the serpent: this, being of course impossible, he

alleged that it was asleep, and that besides, he had not power to do what he pleased with it: on which Mr. Finn directed him to go about his business. We gave him warning to quit the place immediately with his friends, which he did.

April 28th.—Our Tambookies now finished the in-gathering of their Caffre corn, of which they had a good harvest. Might they but be led by the goodness of God to repentance, and learn to know the Giver by His gifts! But, alas! the contrary is almost always the case; when their houses are stored with corn, they neglect attending at church, and feel no hunger for the bread of Heaven.

May 6th.—We had an agreeable visit from several Wesleyan Missionaries, amongst whom was their Superintendent, Mr. Shaw, with his lady. They looked through our schools, and expressed their pleasure at the manner in which the children answered their questions. They likewise visited our people at their houses, and noticed the order and regularity of the settlement. On the next day they took their leave, with the wish that the Lord would continue to bless our labours, and make both us and them more active and able for the work to which He called us.

In June, we had much frost, with occasional falls of snow, so that the country bore the appearance of a winter-landscape in Europe. The cold is the more sensibly felt here, as we have neither stoves nor boarded floors; the cattle too are merely pounded, without any covered sheds.

In the first week of September, we spoke with our married people, previous to their festival, and were thankful to find in the greater part of them a manifest desire to live to the Lord, and to bring up their children for Him. This was especially the case with the Hottentot portion of the choir.

About the same time also, we conversed with the other divisions of the congregation, and had many cheering evidences that the work of the Spirit is proceeding in their hearts. Thus the Lord renews our courage, and lays His blessing on our feeble testimony.

21*st*.—The drought, which had continued for some weeks, led to a remarkable exhibition of the ascendancy which superstition still has over the minds of the Tambookies in our neighbourhood. Mapasa having asked his rain-maker, why he did not let it rain, the latter alledged that he was prevented by a man who lived near Shiloh, and frequented our worship. He advised that a fine of five Oxen should be laid on the man; when these were brought, the desired rain would fall. The person accused had been excluded from our place for adultery, but having no rest of mind, he built a cottage in the neighbourhood, and came to church every Sunday. He was now ordered to appear before the chief on a day appointed, with his five oxen; on the road, as he told us, he

prayed to the Lord, not to suffer it to rain, that the heathen might know that He alone had power in Heaven and on earth. A number of Tambookies were assembled, to see how the rain-maker would fulfill his promise; but no sooner did the man arrive, than the black clouds which had overcast the sky, and had led the imposter to fix upon that time for the trial, suddenly cleared away, and gave place to sunshine. The rainmaker was evidently disconcerted, and the accused person openly declared to the whole assembly, that his craft was a mere pretence. "Look upwards," he said, "there dwells one, his name is Tixo (God), who alone can give rain, and make grass grow for the cattle: call on Him and He will help you, your rain-maker can do nothing for you." The conjuror was enraged, and told him that he would be struck by lightning on his road home for his mockery. That there was no Tixo who made the rain, but the lion, the tiger, and the seal, made it, and at present they were asleep. After long contention, the man was allowed to drive his oxen home. On hearing his relation, we could not but express our apprehensions for his life, he replied, "They may kill my body, but they cannot kill my soul."

On the evening of the 27th, we had a violent thunder-storm, accompanied with heavy rain, mixed with hail. Our window-panes were broken, and both our water-courses considerably injured, so that twenty men were employed for a week to repair them; a fruitful season followed, so that our numerous herds found abundant fodder, and fields and gardens gave promise of luxuriant crops.

*November 16th.* — Our well-known interpreter, Wilhelmina, brought Brother Lemmertz fifty Cape dollars for our Mission, in addition to her yearly subscription. This is the second donation of the kind which we have received from her: she is a real child of God, and is sincerely desirous of winning souls for Him.

The prince of darkness, however, still carries on his work, as we had a remarkable proof on the same day. A young Fingoo, who had just taken to himself a wife, was determined to celebrate his wedding in the heathenish fashion, though warned by an overseer, that it could not be allowed. A considerable number of Tambookies assembled, and when the Brethren Bonatz and Lemmertz reached the Kraal, they found a half-naked company of men and women seated in a circle, their bodies smeared with ochre, holding their heathenish revels. In the middle of the ring lay an ox, in the agonies of death: It had not been slaughtered in the usual manner, but the belly of the poor beast had been cut open, and they were watching its death struggle with delight, and cutting off collops of flesh from the palpitating victim, which they roasted on the embers, and greedily devoured. We put a speedy end to their horrid orgies, and notified to the Fingoo that he must immediately prepare to quit the place. On his earnestly begging forgiveness, however, we allowed him to remain, as we found to our

sorrow, that it was by no means the first occurrence of the kind. Brother Bonatz gave notice, after the public preaching, that whoever henceforth took part in such heathenish practices, should be dismissed without delay.

At the close of the year 1845, the congregation at Shiloh consisted of the following persons:—Hottentots: 57 communicants, 35 baptized adults, 100 baptized children, 5 candidates for baptism, 16 new people, 1 excluded; 214 in all, being 8 more than last year.

Tambookies: 18 communicants, 11 baptized adults, 18 baptized children, 37 candidates for baptism, 293 new people; 377 in all, 30 fewer than last year. Total 591.

I. Lemmertz. E. H. Kschischang.
I. A. Bonatz. I. D. Schærf.

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*From Br. L. Teutsch.*

"Genadendal, October 16th, 1846.

"Dear Brother,

"You will be glad to hear, that the distress so long and so extensively prevailing among the inhabitants of our place, owing to the employment on the frontier of nearly 200 fathers of families, has been materially relieved by the measures recently adopted by the Colonial Government. The allowances made to the wives and children of those who are serving with the army, and which have been paid up to the 30th of June, will, we hope, secure them against absolute want; and, as the harvest-season approaches, help of another kind may be obtained. I need hardly add, that the making out the needful official returns and business connected with the management and distribution of the government funds gives us our hands full of work.

"The latest advises from shiloh you will learn from other sources. On the 27th of August, Sister Schærf, (daughter of our late Br. Hallbeck), was safely delivered of a son, who received in baptism the name of Emil Henry, and at the date of this letter was doing well; the dear mother being happily convalescent.—Our Brethren at Enon report on the 24th of September, that the neighbourhood of that settlement was rid of Caffres, to whom its woody kloofs has previously afforded only too convenient a shelter. On the 16th of August, the remainder of the Hottentots returned from Uitenhage, under the leading of Brother and Sister Kschischang, so that the whole congregation was now re-assembled. A benevolent association in Cape-Town had sent to Enon a quantity of useful articles for clothing, which had been distributed chiefly among the old people and children, to their great benefit and delight. The earth had also been refreshed by fruitful

rains: of the poor people the Missionaries sorrowfully remark, that the late season of restlessness and disorder had exerted no very favourable influence upon their minds and their habits. Everywhere we are indeed made to feel, how greatly we stand in need of the intercessions of our Brethren and Christian friends; and these, we are persuaded, will not be withholden from us."

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*From Br. I. R. Kœlbing.*

Genadendal, October 31st, 1846.

"Dear Brother.

"Brother Teutsch tells me, that he has sent you the last intelligence which we have received from Shiloh. Spoors (traces) of Caffres having again been seen in the neighbourhood of Enon, but they had retired without plundering. The newspapers report that Mapasa's people are busy plundering and stealing. Macomo, the most influential of the Geika chiefs, has submitted or surrendered himself.

"I have spoken with two officers under whose command most of our Hottentots have served. They give them a very favourable testimony, and assure us they have a very good character with all, and in all respects. Mr. Linde, field-commandant of Zwellendam, makes a promising report. Of Br. Shopman's call to minister to the poor lepers in Robben Island in Br. Lehman's place, you will have heard. The object of this change is, to meet the wishes of some of the patients who understand only English, by the appointment of a teacher who can speak that language as well as Dutch.

"Br. William Nauhaus is at Clarkson with his uncle, busy learning the Caffre language, and it is not known when he can proceed to Shiloh.

"Most of the burgher commandos are now dismissed, as more English troops arrived, just in time to set the former at liberty before the harvest. With them returned those of our Genadendal men, who had been employed as leaders or drivers of waggons of the boors, I think about fifteen; two have lost their lives. These went too far from the camp, in search of a Caffre Kraal, which they thought had been deserted, and where they hoped to find some provisions; but they fell into an ambuscade, and were killed by the Caffres; a third concealed himself behind a tree, and thus escaped. When the camp removed, their corpses were dug out much mutilated and hung on a tree; one of them had always a good character as an honest worthy man; the other was less to be commended; but for the last few months, as his companions assure us, he behaved himself very devoutly, during the services, and expressed himself at times in such a manner, as to lead us to

hope, that he was not unprepared for this sudden removal. One leaves a widow with four little children, for whom the Government has already promised to provide; the widow of another expects her confinement, and for her also we hope to obtain a small pension.

"The wives and children of our men employed on the frontier, now get rations from the Government on a liberal scale. All those who have returned express their thankfulness, that the Lord had brought them safely home, and unanimously declare that this time of danger had been a blessed time to them, bringing them by tribulation into closer communion with the Saviour. They trust never to forget the promises made to Him, and the experience gained for their own heart. Our men united daily, morning and evening, in prayer and singing. A farmer wrote to his mother, near Kopjeskasteel, how greatly they had been edified by them; and he observed, that they never went on patrol without first joining together in prayer. Our men keep up a brisk correspondence with their families; every post brings letters, sometimes a considerable number; yesterday for instance, no fewer than fifty were received. The answers have to be written or corrected by ourselves or by our scholars, no inconsiderable addition to our labours. Poor A. Haas, our assistant teacher at Elim, has had to write the other day about sixty. All the letters received from them express their thankfulness for being protected in so many dangers: for instance, one wrote; "We have been the whole day under a brisk fire from the Caffres, the balls whistling for many hours over our heads; that not one is wounded is indeed a wonder; *that* could only be effected by the almighty hand of God, but I think we must ascribe it also in part to the prayers of the congregation at Genadendal: pray do not forget us in your supplications.'

"I have been occupied day and night for the last days; yet I feel that all the information I can give will not be sufficient to satisfy yourself and our British friends: many circumstances warn us to be on our guard, as the adversary endeavours to injure us, and in various ways; but, above all, to be fervent and persevering in prayer. Let us continue to have share in your intercessions."

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*From Br. D. W. Suhl.*

"Genadendal, November 7th, 1846.

"Dear Brother.

"The spirit of harmony pervades our Mission-family, and we are all well in health. On our congregation, the caffre war, which has waged so long, appears to have the best effect, both on the men who are engaged with the army on the frontier, and on the parents, wives, and children who are left behind. No letter ar-

rives from the former without the earnest request that we will remember them in our supplications, and the assurance of their continual prayers for those whom they have left behind; while some of the writers express their own desires and prayers for the conversion of their enemies. The parents and wives of the men engaged in this warfare consider their present bereavement to be a deserved chastisement from the Lord; and this we heard repeatedly declared at the individual speaking previous to the celebration of the memorial-day of the married people. A communicant Sister, whose husband is with the army, observed that *now* she sought earnestly unto the Lord, whom in days of prosperity she had so often forgotten, and that she felt His support and comfort, exclaiming with tears, 'What would be our state, if the war had not taken place!'

"Many of our people said that they loved the Lord with all their hearts, and wished to live continually at the foot of the Cross.—One of the most edifying and respectable couples who came to Sr. Suhl and myself to be spoken with, are two of the oldest inhabitants of Genadendal. The wife was servant to Mrs. Teunis of Soetemelks valley, when the three Brethren, in 1792, generally called by our people 'De 3 Heeren,' arrived. She told us that she was anxious to see the three 'Vaderlandskerels' (Fatherlanders), who would teach the Hottentots, and ran out to see them descending from the waggon. 'But,' added she, 'I was so angry, when Br. Marsveld addressed me, that I should have disturbed him in his evening prayer with the others, if Mrs. Teunis had not prevented me. Afterwards, I went to Baviaanskloof (Genadendal) but hardened my heart so far as to wish rather to be a beast, which has no mortal soul, than a human being, whose soul must go to hell; and this I told to another woman. In the following sermon, Br. Marsveld said, that many people were so wicked as to wish to be as the beasts that perish; but Jesus Christ had died even for such to save them from eternal misery. Then I could scarcely keep from starting up, and confessing my sin; but afterwards, I went to Br. Marsveld, and inquired who had told him that of me. He answered, he had not been aware of it, but that the Holy Ghost gave the words to be spoken by the Ministers of Christ; and he exhorted me to call on the Lord our Saviour, confessing, and repenting of my sins. This I did immediately, and I received forgiveness of my sins.' 'And now,' they said, 'we cannot be thankful enough to the Lord, that, notwithstanding our many offences, He continues to send us teachers, who speak as moved by the Holy Ghost.'

"A visit from Mr. Bourne, agent of the Bible Society, who came here accompanied by Mr. Steedman, of Cape-town, has been a real blessing to our people. We received him, agreeable to your recommendation; and when he and Mr. Steedman addressed our congregation in English, Br. Koelbing translated it

immediately into Dutch. The discourse held by Mr. Bourne, at our English meeting in the schoolhouse, was very impressive. Among other things, he told the people, that he had rejoiced to see them sitting on the surrounding hills, and to hear their singing—for you know that, on Sunday afternoon, many of our people meet together to sing hymns, and to converse in an edifying manner—but, he added, if each could bring his own Bible, and also read that, it would be still better. Genadendal had been known throughout the world as a place of the Most High; and as Genadendal, like Zion, was surrounded by hills and mountains, might it continue to shine, like a second Zion, as a light in the midst of a crooked and perverse nation.

"We afterwards endeavoured to make the subject of his visit more generally understood, and went in the following week through the village, inquiring of every one, whether he would not like to subscribe for a Bible, as they were now so cheap. We had soon 100 subscribers, some of whom have already got their Bibles, and are willing to give more for them to benefit others likewise. Yesterday, a communicant Sister, whose daughter had bought a Bible some weeks ago, came to me to buy another copy for herself, saying that she had read with her daughter in the Bible certain texts, by which she found she could not stand before God. How happy would she be, if she had known it before! 'How much money,' continued she, 'have I given for clothes which are now gone: but if I had bought a Bible, I should have it still, and should have more benefit from it.'

"Our Sunday-school is likewise more crowded than it used to be, for many of our people, who have subscribed for copies of the Holy Scriptures, have bought spectacles, and are to be seen with their spelling-books, and before the tables, endeavouring now to learn to read their own Bibles. May the Lord continue to cause His blessing to rest upon this work, and grant steadfastness to our people! The pupils in our seminary are nearly all very anxious to bring their pence for a Bible, and to collect weekly the money of those who have not yet brought it. Mr. Bourne seemed pleased with them, and has sent a New Testament to every one of them gratis."

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*Extract of a Letter from Br. A. Bonatz, to his Father-in-law, Br. P. F. Curie.*

"Shiloh, Oct. 13th, 1846.

"The Lord has thus far graciously protected us, though we have had to make abundant and manifold experience of the perils and horrors of war. It is, indeed, a subject of grateful astonishment to us all, that Shiloh is still in existence, being the only

Missionry station in this wide district that is not broken up and reduced to ashes. Nor have the villages and farm-houses between this place and Uitenhage fared much better,—nearly all are in ruins. Immense herds of cattle, and tens of thousands of sheep, have been slaughtered or carried off, and nearly the whole province of Albany, of which Grahamstown is the capital, and which has generally been accounted the richest in the colony, is transformed into a desert; while many of its inhabitants have lost their lives. To add to the general distress, an extraordinary drought prevailed for months, so that the cattle found no pasture; the horses and draught-oxen belonging to the force, which advanced against the Caffres, died by hundreds, or rather by thousands, and up to this day the war is not yet ended. Everywhere there is great dearth of provisions. The last newspaper informs us, that at Beaufort a bushel of flour costs £6 sterling, and other articles in proportion.

"My last letter of July 22nd, gave you particulars of the great danger to which we had been exposed, by the advance against our settlement of Mapasa, with from 800 to 1000 men, with the evident purpose of destroying it, and scattering or killing its inhabitants. It is here stated as a fact, that Mapasa, and several of his counsellors, had short assagays concealed under their karosses, and that it was their design to come into the Mission-house, as was their ordinary practice, under pretence of conferring with me, and after dispatching me, to murder all our people. It was, indeed, most providential, that Mr. Jos. Read was just at this time sent to our assistance with about 100 men; the issue of this day would else have been a most calamitous one. In consequence of this hostile movement, war was declared against Mapasa, who had, indeed, all along secretly abetted the invading Caffres. On the 15th of July, Sir Andreas Stockenstrom arrived with a force of 700 armed burghers, and pitched his camp about an hour's walk from our settlement. On the 26th, the settlement itself was turned into a military post, and 100 men encamped in and about it. The other divisions of the army now advanced from this place, from Fort Beaufort, and from the Kat river, to attack the stronghold of the enemy in the Amatola Mountains. On the 2nd of August, a Field-cornet returned to us with 100 additional men, to strengthen the frontier-line. He informed us, that the Caffres had been defeated and driven out of the almost inaccessible Amatola Mountains. On the following day, several of our men rode from hence to secure their cattle. Towards evening, they were surrounded by a great number of Tambookies, against whom they bravely contended, but were at last overpowered. Five of their number escaped with difficulty, three having received severe wounds. Three were killed, one of whom was an Englishman, whom the Tambookies captured alive, and cut to pieces in the most barbarious manner. I immediately wrote to the agent, Mr.

Fynn, and gave him information of what had taken place. At this juncture, our circumstances were in the highest degree embarrassing and perilous. The burgher force was restless, and preparing to march back into the colony; in which case, Shiloh would have soon become a prey to the flames. However, when they saw that we were not inclined to fly, they allowed themselves to be pursuaded to remain for our protection. On the 18th of August, Capt. Hogg arrived. He informed us that he was sent, with 1000 men to punish Mapassa, and drive him out of the country. His force lay at Wind-vogels-berg, about four hours from hence, in a south-easterly direction. He immediately despatched a messenger on horseback to Mr. Fynn, with orders that the English troops, who were at the Government post, should march to the attack of the enemy on the north-west side, while the force at Shiloh should advance against the centre, and he himself would operate from the Wind-vogels-berg against their left flank. The 10th of August was a heavy and anxious day. Capt. Hogg, who set out at nightfall to ride back to his division on the Wind-vogels-berg, lost his way, and was unable to make the attack, as intended, at break of day. This being unknown to their companions in arms, the centre detachment advanced from this place as soon as it was light, and soon found that they had to contend against the main-body of the enemy. The result was, that, after a hard conflict, they lost ten of their number, of whom three were members of our congregation. On the same day, seven herds of cattle were carried off from this place, including our own, and two lads, who were in charge of them, were pierced with assagyas. On the 21st of August, Capt. Hogg returned with the cattle which he had captured from the enemy. After a mere skirmish, the brunt of the enemy's attack having been borne by the force from Shiloh, he succeeded in carring off about 4000 head of cattle. On the 24th of August, Sir Andreas Stockenstrom also arrived with a booty of 7000 head, which he had acquired. It is impossible for me to describe the scene of confusion which Shiloh now presented. The church had to be given up to the officers for their quarters, and the whole settlement swarmed with the English soldiers, well-armed burghers, Hottentots, Bushmen, and Fingoos; and there was nothing but sights, and sounds, and talk of war. That we suffered in our property, both public and private, as well as in our tranquility, you may readily imagine. Capt. Hogg's commando remained with us a whole month; and now we have Mr. Read, with 200 men, stationed here by Sir Andreas Stockenstrom for our protection. Skirmishes with the Caffres and Tambookies are of frequent occurrence, and generally prove to the advantage of Mr. Read's detachment. The rumour, that the colonial frontier is to be removed eastward to the Kei River, which would bring Shiloh under the rule of the English Government,—a great benefit to us beyond all question; for it is difficult to carry on the

Missionary work under such a barbarous and unquiet rule as that of the Caffres. Umtirara, the principal Tambookie chieftain, has maintained his friendly relations with the colony throughout the war,and has received in consequence from the Governor the assurance of his friendship and consideration.

"Meanwhile, we thank the Lord, with all our hearts, for what He has already done for us, and for the protection He has vouchsafed to us, during this season of warlike disturbances, and rely with confidence on His merciful protection for the time to come. The Berlin Missionaries, who took refuge with us, at the first outbreak of hostilities, have left us, one after the other, for Colesberg, where they are desirous to find another sphere of Missionary activity, all their stations having been destroyed by the Caffres."

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*From Sr. Bonatz to the Same.*

"October 21, 1846.

"In the course of the last few days, the country has begun again to look green—refreshing rains having again succeeded the long-prevailing drought. An immense number of cattle have perished by means of this visitation; and the draught-oxen that survive are so enfeebled, that the transport of articles of every kind are both difficult and costly. Our coffee and tea, sugar and rice, are nearly consumed, and we have hitherto vainly attempted to procure a fresh supply. We must be thankful that we have still a quantity of flour; and we hope it will last us till the expected harvest, which may it please God in his great mercy to render abundant. The corn-fields have indeed suffered sadly from the passage of so many troops; but there is still the promise of a return from them. Our potatoes will be finished in a fortnight, and green vegetables are not yet in season; nor is there any stock of dried fruit, peaches excepted. Yet we are better off than most of our neighbours.

"In the Hottentot commando, we find many soldiers from Genadendal, who have given us much information respecting that settlement and its inhabitants. One of them, who was a good shoemaker, has done us effectual service by the repair of all our shoes, which needed mending sadly—there being no one of this craft residing at our place.

"Our little Maria is well and lively; she has had great delight in seeing so many horses and people in red coats, being happily ignorant of all the troubles of war. Though she would be gladly out of doors all day long, we can seldom trust her far from the houses, owing to the crowd of people, the quantity of dust, and

above all the intolerable stench of the dead cattle; for, though a number might be buried one day, the very next their place was supplied by others. At present this dreadful nuisance is somewhat abated. With our young and giddy Hottentot domesties we have had much trouble and anxiety; it has been very difficult to keep them in order. To our great comfort, Welhelmina has been found willing to come and assist us. She is indeed a sensible, clever, and faithful person, whom we cannot but highly value for her character and works' sake."

## V. WEST INDIES.—BARBADOES.

*From Br. J. Ellis.*

"Sharon, January 8th, 1847.

"Dear Brother,

"The visit of our dear Brethren Herman and Mallalieu has afforded, us much satisfaction and encouragement. To myself, the gratification of meeting Br. Herman, my old colleague at Fulneck, was of no ordinary kind, especially as we had not had the pleasure of taking each other by the hand, for the space of thirty years, although we have both been engaged in our Lord's service, during the greater part of that period in the Western Hemisphere. We regret that these dear Brethren were not able to stay among us longer than fifteen days. They had, however, during that time, an opportunity of spending a few days at each of our four stations, and of gaining information regarding the external and internal state of our several Negro congregation.

"We have of late had unusually rainy weather for this season of the year, and were the more thankful that the weather was favourable on Christmas-eve and Christmas-day, so that the meetings could be held in their usual order, and be attended by many of our most distant church members. The love-feast for the baptized children was an occasion of much rejoicing for them, as their cheerful countenances evidently testified. We were, however, prevented from holding the love-feast with the members of our Friendly Society on the 26th, on account of the continued heavy rain which fell. The day following being more favourable a considerable number were here, with whom we joined in a festive celebration of the season. The meetings at the conclusion of the old and commencement of the new year were well attended; and we have reason to hope, that they proved salutary seasons for reflection, and also profitable means of grace.

"John Ellis."

*From Br. S. T. Oerter.*

"CLIFTON-HILL, June 25th, 1846.

"DEAR BROTHER,

"I thank you very cordially for the sympathy you express, in the various difficulties and anxieties we have had to encounter at this place, and especially in regard to the unwillingness of the members of our congregation, to contribute their mites to the Missionary cause. Though the above circumstances casts a shade on the foreground of our picture, it is not without lighter features, which fill the soul with hope. It is our earnest prayer, that our gracious Saviour may cause these rays of light to prevail still more, until every heart is enlightened by the Holy Spirit's influence and brought under His sacred control.

"Having a school-house attached to the chapel, and a regular teacher employed in it, our school certainly enjoys great advantages. I am happy to say, that the progress which the children make in their lessons, is very encouraging to me. The average number of scholars is from 50 to 60. The teacher is none of the brightest, but he endeavours to fulfil his duties, and possesses many good qualities suited to his station, for which I value him highly. If the parents were as eager to send their children, as he is willing to teach, all would be well.

"For the trouble you have taken, in procuring books from the Religious Tract Society suitable for the young people, I beg to tender my warmest thanks, as well as for the parcel we received a few months ago intended for this station. We encourage our youthful members by every means in our power, to endeavour to derive profit from such publications, at the same time we seek to instil Christian principles into their minds, in the hope that through grace they may once become trees of righteousness, bearing fruit to the praise and glory of God our Saviour.

"I feel oftentimes greatly distressed concerning my sight. In St. Kitts, I felt a weakness in my eyes, with very severe pain on the back of my head, and the sight of my left eye diminishing; but for want of a skilful doctor, nothing could be done. When we came here, the pain continued much the same, till the sight of the left eye became extinct. The doctors here say they can do nothing to restore the vision: they call the disease a permanent amaurosis; of course the other eye is very much weakened. Owing to this affliction, I can read and write but little at a time.—Our evening services are the most difficult for me to hold, for then, generally, a heaviness comes over the eyelid, so that I must rub for a while to be able to see; it is also connected with pain in the eye-balls. In the day-time, the glare of light is very painful to me, so that I am obliged to wear dark eye-glasses. Under these circumstances I have felt it my duty to lay my case before our directing board, and to request permission to go to America,

to try if anything can be done to save the other eye, so as to enable me to return again to the service in which I have been hitherto engaged."

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## TOBAGO.

*From Br. W. H. Prince*

"MONTGOMERY, November 16th, 1846.

"DEAR BROTHER,

"We have lately had much to encourage us in our work. One of the most interesting occurrences, was the memorial-day of our married Brethren and Sisters, at which 500 individuals were present, though upwards of forty were detained on account of illness. One spirit appeared to pervade the whole, and we trust an impression was made on the minds and hearts that will prove abiding. Those who were parents were addressed on the subject of their peculiar duties. We had the pleasure to see the fruits of these admonitions in a larger attendance of children at the day-school, and an increase in the numbers of the Juvenile Sabbath-Schools. The meetings for the several divisions of our flock we find to be very profitable, and our earnest wish is, that these peculiar means of grace in our Church may be rightly improved.

"One morning early, on returning from visiting a sick person very near her end, we met a number of children in the road; on inquiring where they were going, we found that they were anxious to be in time for the morning-worship, at half-past eight, at which time we often have two hundred children uniting with us in that delightful service. We find a great improvement in the singing of the children, since we had the seraphine. Br. Badham has gone almost every day to the school-room to practice the children in some of our solemn devotional tunes. They have generally fine voices, which only require cultivation.

"Our last prayer-day was attended with much blessing: we had the pleasure to receive ten Brethren and Sisters into the congregation, to re-admit seven, and to place in the class of candidates for baptism or the Lord's supper thirty-nine persons.

"One of the Sister who had been re-admitted went to an aged Sister afterwards, and told her what a solemn season it had been and how unworthy she felt herself of being received back again because she had grieved our Saviour, and wounded Him so deeply; and when the Brethren and Sisters assured her, that since she had been brought to repentance, (and they believed that her Saviour had granted her His forgiveness), they were so happy to re-admit her to Church-fellowship again, she could only find relief for her full heart. in the penitential tears that flowed down her furrowed cheeks."

"January 19th, 1847.

"With this I have the pleasure of forwarding the congregation returns, and the statement of schools at our two Tabago stations, and it is with heartfelt gratitude to the great Head of the Church that we can declare, that the seed which His unworthy servants have sown in great weakness, he has been pleased to water, and has caused it to spring up in the hearts of not a few. It has been a peculiar pleasure to us to have our esteemed Brethren Herman and Mallalieu eye-witnesses to what the Lord has done for the poor wandering sheep of Tobago, and we would rather refer you to their communications, than take up your time with any thing that we can say. The impression which our dear visiting Brethren have made on the hearts and minds of our people, will, we trust, never be effaced, and our earnest prayers will accompany them throughout their journeyings, that He who neither slumbers nor sleeps may be with them, and at length bring them in safety to their homes. The last meeting held, while our Brethren were here, was on the first Monday of this month; both of them took part in the service, to general edification, as well as Br. Muentzer and ourselves. There was a large and very attentive auditory: among many other interesting discussions, a proposal was brought forward, that a Missionary association be organized at this station, and the articles read, which will at a future time be handed to you.

"As a proof that our dear people understood them, I may mention that about eighty have become subscribers already, saying, that as the Brethren and Sisters at home have done such great things for them, they esteem it a privilege, and rejoice that the time has arrived, when the Lord enables them to drop in their mites, believing that if done out of love to Him and His cause, it will be accepted. Last Sunday, Brother Muentzer introduced the subject to the congregation at Moriah, and to his great surprise and pleasure, he found ninety-four of its members ready to come forward at the very first call, whose united subscriptions amounted to above £12 sterling."

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## ANTIGUA.

### *From Br. Bennet Harvey.*

"St. John's, November 28th, 1846.

"Dear Brother,

"The intelligence I have to communicate, you will, I am sure, be deeply concerned to receive. I refer to the departure of Sr. James Heath, which took place at Cedar-Hall, at midnight, November 19th, by means of fever. She was ill but a few days, was sensible to the last, and fell asleep without a struggle. Towards the close of her illness, she expressed herself in a very satisfacto-

ry manner, concerning the prospect of her departure, saying, 'My faith is weak, but my love is strong, and I rely on the merits of Him who bore my sins upon the cross.' She has left an infant son 11 months old, and a daughter 2¼ years old; they are provided with a faithful old servant of the Mission, who remembers all the old 'Masses', and whose valuable services have been especially enjoyed by the Brethren and Sisters Robbins and Bigler, Br. Newby, Br. Heath and the Missionaries generally, in many a time of need. Br. Heath has removed for the present to St. Johns, and Br. and Sr. Hull will take his place temporarily at Cedar-Hall. Br. Baum seems quite restored since his removal to Gracehill. Br. Renkewitz suffers much from dyspepsia."

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*From Br. J. Hull.*

"Sr. John's, January 11th. 1846.

"Dear Brother.

"Our voyage, though tedious, was remarkably favourable. No storms alarmed our fears, and the wonders of the deep were seen under their mildest aspect. Our fellow-passengers were very agreeable—forming every day quite a family party; and while every attention is paid to our personal comfort, we could assemble every morning and every evening, to offer up our prayers and thanksgivings at the Throne of Grace.

"On our arrival here, we were kindly welcomed by our Brethren and Sisters; so that, amidst the many novelties of our situation, we thanked God and took courage. 'In a few days, we went to Cedar-Hall, as our temporary residence; where we experienced much kindness from our dear Br. and Sr. Hamilton, whom I had previously known at Ockbrook. I was soon favoured to have a long-cherished wish gratified—of addressing a 'congregation gathered from the Negroes,' and of witnessing the effects of the Gospel on these once-neglected, but now highly favoured people. The sight, though novel, was deeply impressive.

The following Sunday, I was at Five Islands, and attended the half-yearly Missionary meeting and love-feast—not without experiencing a renewal of that homely feeling, which seems to pervade the Brethren's Church, and which is so well calculated to cheer the heart, in prospect of that better home—the Father's house prepared for Christ's deciples.

"Christmas day was a very lively and cheerful season. After the morning service, the children celebrated the glad event by a love-feast, at which they sung several suitable pieces, and answered some questions put to them by Br. Hamilton. The day following, we paid a visit to Br. and Sr. Humberstone at Lebanon, and were much delighted both with the natural beauties of the place, and with the various services of the Church on the next day.

"On my return to Cedar-Hall, it pleased the Lord to lay me on a bed of sickness. I had an attack of fever, in consequence of which I was immediately removed to town. Every attention was paid by all around, and, by the Divine blessing on the means used, I am thankful to say I am now fast recovering. It is now agreed, that we shall remain in town as our future scene of labour. May our gracious God so teach me to do His will, that I may truly 'serve Him with my spirit in the Gospel of His Son.'"

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*From Br. A. Hamilton.*

"Cedar-Hall, January 25th, 1847.

"Dear Brother,

"This mail takes home the very distressing intelligence of the departure of the much-loved and deeply-lamented Lieutenant-Governor of the Leeward Islands, Chas. T. Cunningham, Esq.; his departure took place January 14th, at the Government-house, in St. Kitts, whither he had returned from Antigua a few weeks previously. To our Missions in these islands, he was a true friend; his administration was characterized as impartial and conciliatory in an eminent degree; he greatly promoted that happier state of things which now very generally prevails, through the weakening of those prejudices, which have been so great a barrier to the advancement and elevation of the people in the colonies. We feel deeply for his dear and respected family on this mournful and afflictive occasion.

"Since I wrote in November, it has been a trying season for us, at Cedar-Hall; yet our gracious Lord has upheld us, and so wonderfully supported my dear wife, that she has been enabled to sustain an amount of fatigue, in giving me help, which has quite surprised me. The value of this mercy you will fully understand, when you remember, that almost from the time we came here (on account of the illnesses of our dear fellow-servants), till the middle of the present month, the care of this congregation, in addition to the buildings, has devolved upon us. From the former heavy charge we are now relieved, by the appointment of Br. and Sr Cooke to this station.

"The building of the training-school has advanced, without any other interruption than has been caused by an unusually wet season, and is likely to be finished in the course of a few weeks; we are doing all we can, to facilitate the fitting up with as little delay as possible.

"We feel thankful, and are much encouraged by the report of your labours on our behalf; also, by a note from Br. Herman, dated 'Montgomery, January 3rd,' in which allusion is made to several very cheering circumstances, bearing upon the interest of

the training-school. We had lately, through Br. Harvey, a most affectionate communication from Br. Wolle, of Lititz, Pennsylvania, with a present of fifty dollars, from the Female Missionary Association in that place.

"We would again commend this work to the kind sympathy and prayers of our friends, hoping they will bear with our seeming remissness in writing, when they learn how entirely our time has been taken up, and how we have been taxed to the utmost of our strength."

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## S T. K I T T S.

*From Brother G. W. Westerby.*

Basseterre, January 8th, 1847.

"Dear Brother,

"You have no doubt heard by last packet, that our esteemed elders have agreed to my proposal, concerning Sister Westerby's visit to her native land, a permission for which the continued weak state of her health made me feel exceedingly thankful. The opinion of her medical attendant is, that she ought not to delay, otherwise she may not have strength for the voyage;—the symptoms of her distressing complaint are continually recurring and leaving her weaker every time. We have therefore determined, D. V., that she shall leave for England by the steamer of the 12th of February. I recommend my dear wife to your kind sympathy, and that of our other Brethren and Sisters in England. I know you will receive her as a Sister for her work's sake, for she has indeed spent her health and strength in performing it. I hope, if it please the Lord, that she may soon return, strengthened in body and mind—anew to engage in the work which is her delight. I need not say, that the parting under such circumstances, will be a trial to us both.

"I inclose our annual returns, and am happy to direct your attention to the increase in our day and Sunday-schools. The Lord has indeed blest our feeble endeavours beyond my most sanguine expectation. By the inclosed letter from the Board of Education for this island, you will perceive, that we have obtained a grant of £120 towards the maintenance and improvement of our schools during the current year. Before the money was paid, the schools were examined by His Excellency the Governor, and other gentlemen. Their favourable opinion of the state in which they found them, you will see from the letter I have alluded to. The Bethel teacher spoken of, is a young woman trained by Sr. Westerby and myself, at Lebanon, who afterwards went to the Mico Institution, and followed us to St. Kitts. Bethesda day and Sunday-schools are also improving very much.

"Our Missionary love-feasts throughout the Island have been well attended, and the Missionary contributions of our people at the various stations, within the last few weeks, have amounted to £90 sterling.

"From the newspaper I send you by this packet, you will learn the particulars of the awfully sudden death of our beloved and respected Lieut.-Governor, Chas. Thornton Cunningham, Esq.—He has gone to the grave deeply lamented by all classes; he was the benefactor of the poor, and the promoter of every useful, charitable, and religious institution. In him, our Mission has lost a kind friend,—ever ready to serve it, and to further and extend its usefulness by every means in his power. From the accompanying newspaper you will learn, the honours which have been paid to his memory by the legislature of the island, and the tokens of sorrowing respect which was offered by all classes of the community—both on the announcement of his decease, and on the day of interment.

## JAMAICA.

*From Br. H. G. Pfeiffer.*

"Fairfield, October 6th, 1846.

"Dear Brother,

"On the 30th of June, Br. A. Reinke entered again upon his duties in the Training-school. He has continued well, and I think I can safely say, our Training-school is gradually getting into a proper state. Two young men belonging to it, we have sent to the Mico Institution. One of our young men, who was for two years in the Mico-school, we have removed from thence to Fairfield, to assist Br. Cook, as the latter must give more time to the general Missionary work. The average attendance of our day-school is now 64, which is an improvement very cheering to us, and mainly owing to the exertions of our dear Brother, in visiting and speaking to the parents, about the everlasting welfare of their children. We have great difficulty in obtaining school-fees, or indeed any contributions from our people, and we must attribute this, partly to the want of work which prevails in our mountains, and partly to the want of ready payment for it. In some places it is better, and the church-subscriptions are there more readily paid. To our Missionary Associations we have been endeavouring to give a more regular form, and I believe they will produce considerably more than last year.

"Amidst disappointment in some cases, many of our married people afford us pleasure, and we feel encouraged by their Christian example, not to let our hands hang down, but to wait in prayer upon the Lord. On the 20th ult, we held a love-feast with them, at which nearly three hundred were present.

"On the 3d ult. we had the pleasure to receive a parcel of rewards for our schools, from a kind friend in Bristol, for whom I inclose a letter of grateful acknowledgment. We appreciate this gift more especially at the present time, when zeal for the education of our Negro population appears to have abated considerably among Christian philanthropists."

"December, 21st, 1846.

"My last, of October 6th, I hope will have reached you. Since that date, our Mission circle has been more or less visited by sickness, and some are still ailing. Br. and Sr. Heath first were laid up; the former soon recovered, but the latter, though removed for change of air to New Bethlehem and that neighbourhood, is still in a precarious state of health. Indeed, the doctor has recommended a voyage home. Brother Heath and his wife have not yet made up their minds for such a change—but though we know not how to spare them, if health requires it, we must cheerfully submit. Br. Heath is inclined to stay, on account of the present state of our Mission, but not at Carmel, as the climate there seems too damp for Sister Heath's complaint. We wait, therefore, anxiously for Br. and Sr. Renkewitz's arrival, to see then what may best meet all cases. Brother Ricksecker has likewise been unable to officiate for the last three months, and we have had to supply his place.

"Some time ago, Br. and Sr. Kieldson were both ailing, and Br. K. is not yet able to go through all the services on Sunday.—Br. Elliott was also taken ill with fever, but he is now quite restored to health. He and his wife have been here for change of air, and returned to Irwin-Hill last week. Br. Kiergaard has, of late, enjoyed very good health. He spends a day or two of every week, except speaking-week, at the Cottage on the hill, with Sr. K. The walls of the church will soon be completed.

"In our last Conference, where we took a view of the temporal and spiritual state of our congregations here, we all agreed, that it might be beneficial to the Lord's work, to address all our congregations by a Circular from our Mission-Conference, touching especially upon their present lukewarm state, and affectionately admonishing them, that as they have received Christ, so to walk in Him, and not to become weary in well-doing. We trust this address will be owned and blessed by our gracious Lord to the hearts of our people, for many of whom we have continual heaviness and great sorrow.

"On the 26th of last March, we had an examination of our day-school. Sixty-two children were present. They were examined in reading, geography, grammer, arithmatic; and the examination was very creditable to the unwearied exertions of Br. Cook. Most of the parents were present, and appeared highly pleased. They also showed considerable progress in writing.

'You will be glad to hear, that we have received £50 from the Board of Education, towards the support of our schools."

"Kingston Bay, January 16th, 1847.

Br. and Sr. Renkewitz arrived at Black River on December 24th, safe and well, after a rather stormy voyage, during which Br. R. was, at one time, seriously ill and confined to his bed.—On the 3rd inst., I went over to New Fulneck, and on the following day brought Br. and Sr. Kenkewitz and child, in good health, to Fairfield. We rejoice and bless the Lord, for having brought these dear fellow-labourers once more to us, and pray Him, to grant them health and strength to labour yet for some years in his vineyard.

"You will also rejoice with us at the safe arrival, yesterday morning, of our dear Brethren Herman and Mallalieu. The steamer came Wednesday, and arrived here on Thursday, anxiously looking out for the vessel; and as soon as she came in sight, I took boat, and in a short time we had the inexpressible joy to see and welcome each other. God willing, we hope to start by the four o'clock train for the Spanish town, and on Monday to proceed to Fairfield."

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*From Br. James Spence.*

"Bethabara, Mayhill, December 4th, 1846.

"Dear Brother,

"I am not surprised, that you should take more than ordinary interest in this station, when I remember that it was the cherished object of our late Brother Zorn's closing labours, (with whose untiring energies you were so actively and familiarly associated), to see it planted as a tree by the waters, whose fruit might be looked for in due season. We had scarcely removed hither in pursuance of our appointment, when he was called to lay aside his pilgrim-staff. To me the stroke was severe, as upon his knowledge and experience of the people and neighbourhood. I leaned for information, to guide me in the commencement of my work. Instead thereof I was reminded, (and O how forcibly!) by dear Brother Oates's removal at the same period, not to trust in man, whose breath is in his nostrils.

"Nearly four years have since passed, developing in their progress the new order of things, the effect of which Br. Zorn had just begun to experience. The mysteriousness of his early removal has, in part been made apparent thereby. Had he lived to witness the spirit of worldliness that has taken possession of some, who in his time, seemed to have more than a name in the Church of Christ, and in others the total disregard manifested for all scrip-

tural rule and authority, his gentle spirit would have given way under so unlooked-for a result.

"Of the congregation at Bethabara, we have not more, perhaps less to complain, than our Brethren elsewhere. The walk of many affords encouragement to labour, and not to faint; right-hearted steady followers of our Saviour are in our ranks, who with little hurry, noise, or shew, strengthen our hands, and not unfrequently put our weak faith to shame. Called of God and sanctified, they are attentive to their own souls, and not unmindful o the souls of others; their works testify that they have not received the grace of God in vain, but that it is in them, a sin and self-subduing principle.

"You know of our attempt, during the past year, to establish missionary associations, and with what result the effort was attended; certainly not commensurate with our wishes, but sufficiently encouraging to warrant our preservance. Owing to a subscription I had then in hand, to aid in the erection of our new dwelling-house, I could not venture to propose another. Last September, however, the Brethren Pfeiffer and Buchner, having kindly consented to come to my aid, the object of a missionary association was stated at a public meeting, after which subscribers came forward, and put their names down for monthly sums, varying from our smallest current coin, one half-penny, to one shilling.—The gross sum, if realized, will amount to nearly £40 per annum. The cash in hand for November and December is 5*l.* 19*s.* 6*d.*, and several have yet to pay. This is cheering, but let us ask, from whom does it come? Even from the faithful, who have hitherto willingly engaged in any good work represented to them.—The careless are carless still, with this difference, that their means having been plentiful, and easy to command in the first years of freedom, they then gave to support the Gospel for no better reason than because they were told to do so.

"Our ranks are much enfeebled at present by sickness: you were apprised of Br. Amad. Reinke's removal from us after an acquaintance of six months, to undertake anew the management of the training-school. Since then, Sister Oats has come to reside among us: she is indefatigable in the day and Sunday-schools, as she is in everything that is good and useful. Her dear Mary is a most intelligent child, and with our own three little ones, helps to enliven our circle.

"A late communication from London informs me of a sum of upwards of £100, applied by the 'Ladies' Negro Education Society, through Miss Lloyd to the support of our schools, naming the stations, the recipients of their bounty. Must Bethabara struggle on without aid from any quarter, while Ballard's Valley receives £15 from one, and £20 from another source? While I rejoice with those who rejoice, I should have no objection to be able to smile at our own prospects. I am a poor beggar, a bad type

of the race too abundantly found in my native land: yet methinks, if I could describe the sounds that salute my ear at this silent hour of the night, a quarter past eleven o'clock, I should meet with a tangible expression of sympathy from the charitably disposed—from those who feel the necessity of making an effort to snatch the young from the sole dominion of sin and the evil one.

"The adjoining property, New-field, of which Bethabara-land once formed a portion, has many people thereon without God or Christ in the world; they have the means not only near them, but around them. The Rev. D. K. Littlejohn's bell and ours can be heard respectively by us, yet they living between will not be persuaded by either. Their ear is pleased by other sounds, the fiddle and the drum, dancing and fiddling the live-long night, as the Christmas season approaches, engages their time and thoughts. Were I not certified that I am in a so-called Christain land, the sounds that I hear would almost constrain me to believe, that Satan and his host were holding their midnight orgies around some of Afric's bloody rites, so fiend-like are the yells that, mingled with the blowing of conch-shells, come wafted through the air; and to look out, how beautiful! a clear unclouded sky, with a full moon, shedding her benighted ray on the repose of nature, guided in her course by the Unchangeable One, whose eye sees all things, and whose mercy is upon them that fear Him! With sufficient means at my disposal, I could induce some to send their children to school. Rewards of any kind, suitable books, or articles for girls, would be very acceptable to us. I leave the subject, which has often oppressed my mind, in your hands.

"At present our mountains are very sickly. My neighbour and esteemed friend, the Rev. Mr. Littlejohn, the curate of the parish, had a house pointed out to him in Meadville, an hours's ride hence, out of which six subjects had been taken by means of yellow fever. The Lord has hitherto mercifully preserved us in health. May we be grateful."

## VI. Extract of a Letter from Br. W. A. Prince to the Editor.

We take great pleasure in laying before our readers an interesting letter received by the Editor from Br. W. A. Prince of Montgomery, Tobago. Br. Prince communicates some interesting extracts from letters which he has received from those negro brethren who were sent to Africa, from Jamaica some years ago. by the Basel Missionary association. The accounts they give of the state of heathenism in those benighted regions of the earth are most deplorable, and must excite the ardent wish in the hearts of every true follower of the Lord, that soon. it might be said of this race

also: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

Br. Prince writes as follows concerning the extracts subjoined below:

DEAR BROTHER, MONTGOMERY, March 17th, 1845.

Ever since the departure of our dear Br. Zarn, I have been from time to time favoured by intersting letters from those Brethren and Sisters belonging to our Church, who left Jamaica some years ago and accompanied some misssionaries sent out by the Basel society to the Western Coast of Africa, and there commeneed a Missionary settlement on the Akrapony Mountains, about 10 miles from the coast. By the last arrival from London, I had the pleasure of again receiving several letters which were so interesting to all of us, that I thought they might prove so to you and your subscribers also, and if I can thereby in the least contribute to keep up an interest in your work of love, I shall feel most happy. I have therefore made such extracts as may be laid before the public and have the pleasure of enclosing them herewith.

* * * * * * * *

AKROPONY, July 16th, 1846.

I will not let this opportunity pass by without writing to you, hoping to be able to give you some clearer information about the race of people among whom we dwell. They are an extremely idolatrous nation. They believe that there is a God in heaven, but do not adore him. Sometimes, when conversing with some of these people, I have inquired what will become of their souls after death, and whether they knew at all that they had souls which would never die. Their reply was: that they did not know that, but thought that when a man died, he ascended immediately to the next world, and that therefore they sacrificed some of his slaves to attend him there.

Human sacrifices are still very prevalent at this place. At one of these I was present. It was a boy of about nine or ten years of age, who was offered for one of their chiefs who had been killed in battle. When a human victim is offered up as a sacrifice to their Fetish or God for some Chieftain killed in battle, who has particularly distinguished himself by valour and courage, then the head is first severed from the body, and is preserved to be used as an ornament, for their drums and other musical instruments, whilst the rest of the body is given up as a prey to the wild beasts of the field. Their funeral processions consist in singing, dancing, drumming, firing off of guns and drinking. After the body has been committed to the grave, they place there boiled victuals mixed with palm oil, a vessel of water to wash the skin, fish, rum &c. &c. in oder that the deceased might have something to eat and drink.

The men of this nation are permitted to marry as many women as they are able to support, but these are treated more like slaves

than like wives. The children do not inherit the father's property after his death, but his eldest sister can claim it. The principal God or Fetish of the Akra nation is called Nana-Busan-Pid, and is nothing more than a large stone. This name is considered so sacred by some of the people that they think they will be struck dead if they pronounce the name.

When a person is taken sick he is brought by his parents, if they are living, to the house of the fetish priest, in order that he may be restored to health. I was present a few days ago, at one of these terrible ceremonies. A woman who had been so ill, that she had been unable to speak or eat any thing for some days, was brought to the fetish priest. He commanded her mother to bring a sheep and money, in order that this might be sacrificed in her stead, and that then she would not die. The parents hastened to get these things and then the priest began to sing and to dance, the mother of the poor girl kneeling before the priest, kissing his feet and beseeching him to save the life of her child. The sheep was then cut into pieces which were scattered about in the bushes, as an offering to the Fetish.

It is a very usual sight to see such women who are not blessed with offspring sitting for days near the priests' yard as they hope thereby to become mothers.

In every house you will find household gods. These consist of pieces of wood tied together with strings, and smeared over with a mixture of eggs and a certain red clay. Whenever any one is about to eat or drink something they first give a portion of it to these household gods. Whenever they rise from their seats they turn them down upon the side, lest the devil or evil spirit should come and sit on the seat and by that means inflict disease upon them.

Their dwellings are mere huts. These are made by fastening upright sticks of wood in the earth and again fixing smaller sticks crosswise on these. The walls thus made are then generally plastered with clay.

Our small chapel here is sometimes, on a Sunday, nearly filled with natives who seem to pay great attention to that which is addressed to them. I regret to say that we have as yet only 17 native children attending our school. Some of these, however, can read very well in the New Testament.

The principal productions of this country are: yams, sweet potatoes, cassava, plantains, bananas, indian corn &c. The sugar cane will not succeed at all, as it cannot grow to any size on account of the white ants, which will frequently cut it off even before it has grown out of the ground. The Mango and Alligator pear-stones which we brought from Jamaica have been planted, and have now grown up to be large trees, which have, however, not yet commenced to bear fruit.

You have no doubt before this heard that one of our newly ar-

rived Missionaries has departed this life. I have myself been afflicted with much sickness and have suffered greatly, but I trust the Saviour has caused these trials to be a blessing to my soul.—Please request the dear Brethren and Sisters of our congregations to pray for us and especially for me, that my labours with the children of the school may not be in vain.

Yours &c. ALEXANDER WORTHY CLARK.

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AKRAPONY, July 22, 1846.

We live here amongst a rebellious people who day after day shed each others blood, and whose greatest pleasure it appears to be to take the lives of their fellow creatures. Nor do they consider this a sin, and their leaders and chiefs set them the example in these practices and in fact force them to act in this manner. It is impossible to explain fully to you all the evil and wicked customs.

It is now near the season of gathering in their yams, and they are therefore constantly offering sacrifices to their Fetish. They have different ways of doing this and I have seen more than tongue can tell in this respect.

We have a few of the native children attending our school, but the grown up people do not attend regularly. The new station nearer the coast, where our Br. George Thompson lives, which has been established later than our station on this mountain, is far in advance of us in this respect.' They have there a school which is attended by about 100 children, and the adults also attend pretty well and frequently come at night to be instructed by the teachers, which is of course a very encouraging beginning. We trust therefore, that place will become a habitation of the living God, and we pray earnestly, that all, from the least to the greatest, may learn to know and worship him. The heathen here have often told us that the Bible was for the white man, and the Fetish or Gual-Stone for the black man. Where to I undertake to write all about these poor heathen and their horrible customs, this sheet could not contain it.

We beg you to remember us all to your congreation. That you and they may pray for us who are dwelling in this dark spot of Africa, is the desire of all of us, but more especially of

Yours, &c. JAMES A. MULLINGS.

## VII. ACKNOWLEDGEMENTS.

Received May 6th, 1847, of Rev. G. F. BAHNSON, appropriation of Lancaster Female Missionary Society for Missionary purposes in general - - - - - - - $50 00

Annual collection at Lancaster - - - - - 26 64

*Through Rev. G. F. Bahnson.*—Contributions of sundry individuals, Mrs. B. $3 77, W. M. $1 57, Mr. Judd 50 cts. Mrs. B. $3, Mr. J. F. $2 34, Mr. B. 18 cts. - - 11 36

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